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Calvinist

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July
Mr. R. Schmidt,
116 Oneida Blvd.,
Ancaster, Ont.
L9G 3C8

Labour Board upholds freedom of association

Bert Witvoet

A recent ruling by the Ontario Labour Relations Board confirmed that a construction company organized by the CLAC can successfully bid and do work in the province of Ontario. Local 46 of the Plumbers Union had challenged that right.

The dispute centred around the plumbing and heating work on a major addition to the municipal office complex of the Town of Vaughan. The whole project was worth close to four million dollars, almost one million of which was for the plumbing and heating work. The Orillia-based Simcoe Mechanical Contracting Ltd. had been awarded the contract.

This angered the Plumbers Union and the Toronto-Central Ontario Building and Construction Trades Council. Simcoe is a CLAC-organized company. The Plumbers Union felt that a company organized by the Plumbers Union should have gotten the contract. Hence, they charged that Simcoe and the CLAC constituted "an irritant, undermining the position of Local 46, causing instability in the industry." Their argument stressed that most of the industrial plumbing and heating work in the area was done by the Plumbers Union. It seemed logical to them that, therefore, they should do all the work.

The Labour Board ruled otherwise. They pointed out that employees of Simcoe had freely chosen CLAC as their bargaining agent on three occasions, rejecting membership in the Plumbers Union. The Board also pointed out that CLAC is a legitimate union recognized by the Board. Furthermore, the Board disclaimed the charge that CLAC workers were not qualified to do the work, noting that they all had the necessary certificates of qualifications under the Apprenticeship and Tradesmen's Qualifications Act.

Town of Vaughan municipal building, object of dispute

Executive Secretary of CLAC Ed VanderKloet expressed his gratitude and joy in no uncertain terms. It had been a lengthy battle for the CLAC. It all started in April of 1981, when the Plumber's Union brought their complaint before the Labour Board.

"This decision is a very strong decision," Mr. VanderKloet pointed out. "We were afraid of an in-between decision, not strong enough to bring clarity. But the decision we have before us is decisive and cannot be appealed. The Board has, in fact, upheld our bargaining position in the building industry. It is a very precedent-setting case."

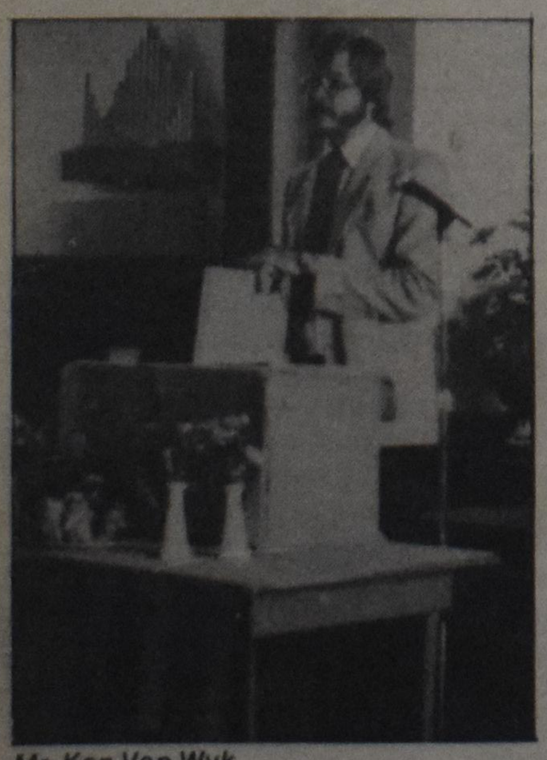
It was also a very expensive case for the CLAC. Lawyer's costs came to $25,000 and other expenses have pushed the bill to between 40 and 50 thousand dollars. Some of this has been paid for by now, but a hefty sum still remains to be raised.

"Since the Labour Relations Board is not a court, it is not able to award court costs to the victorious party in the hearing."

According to Mr. VanderKloet, it is a shame that an organization like the Plumbers Union can place the CLAC in a position where they have to prove such things as "the quality of work done by CLAC-organized companies and harmonious relationships in the industry."

"Not all our troubles are over," writes Ed VanderKloet in a letter to churches, "because there are other ways in which Local 46 and its allies can make life difficult for the CLAC. But there is no doubt that this decision amounts to a tremendous breakthrough for freedom and for Christian action. We thank the Lord for His faithfulness and His blessing on our work."

YES conference wants YES to continue


Mr. Ken Van Wyk

Margaret Griffioen

On September 11, 90 delegates came together at the Meadowvale Community Chr. Ref. Church for the annual Youth Evangelism Services Conference.

As reported in an earlier C.C. article, YES is no longer an interclassical committee, but the delegates decided that YES was important and they wanted it to continue anyway.

Barb Siebenga from Bowmanville told the delegates, "The fact that so many of us are here, shows that we want YES to continue."

The delegates agreed that this was important and that the annual conference was a good way to prepare for a year of teaching not only Sunflower and Boys Alive clubs, but also our church clubs.

This year's conference was the 19th annual conference held. The keynote speaker was Mr. Ken Van Wyk, who addressed the delegates on 'How to Think like a Child.'

Van Wyk, who works for Christian Counselling Services and is finishing his Masters Degree in Psychology at the ICS, explained the various stages of development of children to the delegates.

Explaining developmental theories of Freud, Erikson and Piaget and the summary of the theories of Lawrence Kohlberg, Van Wyk showed how it was important to "Know why a child thinks like he does in order to be able to think like a child."

Along with the address by Van Wyk, various workshops were held dealing with topics such as crafts, biblical concepts, preparing for services, family contact, and musical instruments.

Later in the afternoon the delegates came together to enjoy an hour of Folkdancing with Norman Van Dyke.

After much laughter and untangling of feet, closing devotions were held and tea and buns were served.

The conference was enjoyed by all and the delegates returned home knowing that YES will continue and they will see another conference next year.

KGB Agents reportedly posing as Bible smugglers

GUMMERSBACH, Germany (EP) — Undercover agents of the Soviet secret service (KGB) have begun to gain access to the homes of Christian families in the Soviet Union by posing as Bible smugglers. According to publications of the "Friedensstimme" mission in Gummersbach, the KGB agents usually claim to be transporting literature on behalf of *Christianin*, the underground publishing house of Russian Christians. In most cases the supposed "colporteurs" said their vehicle had been attacked, that they had a breakdown or that they were being watched, and asked for financial help and a "safe address of a Christian where they could hide and store the literature." Friedensstimme, a mission founded by German Baptist repatriates from the Soviet Union, warned that many well-meaning Christians have lost their savings in this way and that house searches had been conducted immediately at the addresses disclosed on such occasions, according to reports from the German Evangelical Alliance.

Next Week:
"Life Style of the Elderly"

Viewpoint

Committee for Contact with the Government is on wrong track

Keith Knight

Editorial

The Council of Christian Reformed Churches in Canada has a Committee for Contact with the Government which is stirring deep emotions within local congregations and at classis meetings.

Other aspects of the work of the Council have escaped the wrath of the critics (who can be opposed to ministry among Indians in Regina or Winnipeg, or who can say no to interchurch relations?).

The Committee for Contact with the Government (CCG) is being chided for trying to lead the Council down a narrow, well-defined path of socio-political involvement, and most of the member classes of the Council will have no part of it.

At issue, really, is the authority of the CCG and of its parent Council of CRCs. It is that authority which has been questioned by Classis Eastern Canada in recent years and is the essential reason why that classis has not joined the Council.

Officially, "the authority of this Council is derived from the member classes who hereby accept as binding the decision of the Council in all matters under its mandate, subject to the Scriptures and the confessional standards, the Church Order and the decisions of the synod of the Christian Reformed Church.

"Its jurisdiction shall be limited to those ecclesiastical matters which are of common concern to the member classes and which cannot be dealt with equally well either by the local churches or the synod." That is a direct quote from the agreement of cooperation between the classes of the Christian Reformed Church in Canada.

What can the CCG say on behalf of the Christian Reformed Churches in Canada which is not already being said by synod? Synod sent a letter in June to Ontario Premier William Davis expressing its concern over Bill 137 and the impact which such a bill would have on Christian institutions. Synod has in the past made a statement on war.

What can the CCG say which is not already being said by Christian organizations such as the Christian Labour Association of Canada, the Citizens for Public Justice, the Christian Farmers Federations in Ontario and Alberta, or the three geographical districts representing Christian schools?

A recurring refrain from the critics goes something like this: "I do not want the CCG to say this or that on my behalf and represent that view as being *the* view of the Christian Reformed Church."

I concur with that criticism. The CCG has taken on a role of leader within the Council of CRCs rather than that of servant. The initial intent of the creation of the Council of CRCs in Canada was so that there could be a visible presence of the Christian Reformed Church as a body within Canada.

Council's six-fold mandate includes "official contact with Canadian government." The CCG has gone beyond official contact to the point where it would like to see itself as part of a number of para-church lobbying groups. The CCG has recommended to Council that it join various taskforces such as Project Ploughshares, Project North, and Ten Days for World Development. At issue is whether or not the church belongs there. I believe that the Council of CRCs should not align itself with such taskforces. Membership in those groups should be left up to individuals or other organizations.

Most mainline Canadian churches have aligned themselves with various socio-political organizations. The Council of CRCs should distinguish itself from such allegiances. The Council is a servant of the member classes. As such, it should carry out the work of mutual concern of those classes.

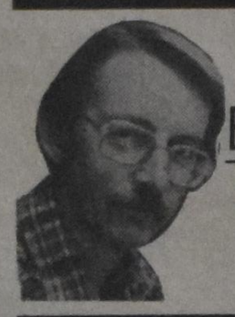
It is important to maintain official contact with Canadian government and to relate our concerns about government lotteries, Indian rights and other injustices. The CCG has done that and done that well.

There are other sections within Council's mandate which have lacked attention since Council's formation in 1966; spiritual care in the Canadian Armed Forces, and evangelism in the national context.

Isn't that, after all, the essence of the Christian Reformed Church: spreading the gospel? Our energies should be spent on adapting Home Missions tools to the Canadian scene so that we may indeed be able to "evangelize in the national context."

The Council of CRCs in Canada should be a true reflection of the spiritual concerns which all of the Canadian classes have. Those spiritual concerns should also provide the framework for the Committee for Contact with the Government.

What did you say life was?



Bert Witvoet

Sweet and Sour

I have found a heading for my "light" column: "Sweet and Sour." I like the sound of that.

There is, or at least there used to be, a restaurant in Toronto called Meat and Potatoes. I like that name too. It's specific, down to earth. Not at all like The Continental Rendezvous Tea Room or The Vineyard on Avon Restaurant.

Sweet and sour — that's life. Some days have a bit more of the sweet than others. There are days that nothing goes right. Most of the time you get an even mixture.

One morning I left the house in the best of spirits. The sun was shining the way a bright kid can shine among his peers, except that the sun has no peers that I know of. The dew caught his brilliance in thousands of pinprick diamonds. I stepped into the car and turned the ignition key. Nothing happened. That's life.

One minute you're healthy and the next minute you have to go to the washroom.

Some people see the world that way all the time. They think that contrast is the stuff life is made of. I remember reading about an Asian sage who saw life that way. Mankind is male and female. There is birth and death. There is night and day; sun and moon. There is short and long, round and square, straight and crooked, hot and cold, and ... yes, sweet and sour.

"That's what life is about," some will tell you, as a centuries old smile plays on their lips. You can't get people like that very excited about anything. Nothing surprises them; everything belongs.

Even good and evil are two important halves of the whole scheme of things. It was a good thing, they'll tell you, that Adam and Eve fell into sin. That way they increased their knowledge. As a result we know not only good but evil. And because we know evil we can the better appreciate what's good. The tree of knowledge of good and evil was a tree that brought greater maturity. God even said so much when He concluded: "Now man has become like one of us."

What these people do not see or want to see is that God, for reasons of His own, did not want man to be like God. God-like, yes; but not like God.

History has born out rather clearly that we couldn't handle that knowledge of good and evil very well. We reached and still reach beyond what we were meant to have, like babies reaching for a clock and playing with its mechanism.

I don't want to spout out that kind of superman philosophy in my column, nor do I think of "sweet and sour" that way. Life is not exactly what I said it was in the first few paragraphs. It is much more than a mixture of pleasant and unpleasant things.

A few weeks ago my wife and I celebrated our twenty-second anniversary. As family we went to a Chinese restaurant. The name was not very exciting, but the food was good. Among the dishes we ordered were two dishes of sweet and sour; "sweet and sour chicken" and "sweet and sour pork." I love that stuff. And what's more, I love the sour as much as I love the sweet. Without the sour the sweet would be, well ... too sweet.

The sourness gives strength to the mixture. It provides excitement to the tastebuds. Can't you just see hordes of tastebuds lying around doing nothing, while you devour candy and ice cream and jam and cake with icing. All of a sudden you bite into a sour apple, Wham! The place is in chaos. Everybody is falling over each other trying to grab the stimulating juices. It's like a rock concert. Tickets are sold out before the first bite hits your tonsils.

But you can't keep that up. The excitement gets too high. You need something sweet to calm down the buds. The answer, my friends, lies in ancient Chinese secret: sweet and sour.

There you have it — the recipe for a full life.

No, I am not talking about good and evil being sweet and sour. Evil is bad, bad, bad, and I don't want to hear a good word about it. Let it be known that the editorial policy of *Calvinist Contact* is that we are against evil. We are commanded to flee from evil and to cling to what is good.

But the result of evil — pain and suffering — can work for our good. That is the "sour" which I think belongs to life.

Pain and suffering give strength to the human soul so that it can withstand and endure. The sweet things of life, like a word of praise or just one tiny diamond sparkle in the grass (you didn't have to splurge, Sun) open up the soul for growth. And together the sweet and the sour equip us for a life of praise to God.

Now that's life!

Calvinist Contact

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THANKSGIVING 1982

A Thanksgiving medition on Psalm 111:5

Celebrating God's covenant faithfulness

Henry Jonker

Ps. 111 is a Psalm that can only be appreciated when we realize that it had a place in the thanksgiving liturgy of God's Old Testament people. It belongs to the liturgy of the Feast of Tabernacles — that great feast which not only celebrated the harvest but also the great and mighty (redemptive) deeds of Yahweh-God. The Feast of Tabernacles was characterized by the very peculiar phenomenon of all the people of Israel returning to a place appointed by God (Deut. 16:15) to live in tents.

Why did they do this? Well, it was a symbolic way of reminding the ongoing generations that their forefathers had lived in tents after their deliverance from Egypt and, more importantly, that Yahweh had provided for these forefathers all those years when they lived in tents in the wilderness.

The Feast of Tabernacles, then, was a very joyful occasion. Joyful not only because of the harvest but also because it was a time when all the mighty deeds of Yahweh were recalled and recited. Somehow a connection is made between harvest and Yahweh's covenant faithfulness during the celebration of the Feast of Tabernacles. That comes out very clearly in Ps. 111:5: "He provides food for those who fear Him, He is ever mindful of His covenant."

Against the background of these introductory comments, I would suggest that the reference to food in Ps. 111:5 is, first of all, a reference to the manna and quail which Israel received while dwelling in tents after their deliverance from Egypt. This provision of food is an indication to the following generations that God was, indeed, mindful of His covenant. He did not intend His people to die in the wilderness ... even though they themselves thought so at times.

No, there in that desert waste, God was busy establishing a people who would know total dependence upon Him. There in the wilderness, also through the provision of manna and quail, Yahweh-God was busy bringing redemption (His covenant promises) to completion. Food is shown to play a significant role in that redemption. We might say that God's provision of food must be seen in the light of His greater purpose, namely the redemption of His people.

What Ps. 111:5 particularly teaches us is that God's provision of food (whether that be manna or quail or the yearly harvest) is never an end in itself. God's provision of food has a purpose! Every event — the manna and quail, God's yearly provision of the harvest — is meaningful only when seen against the background of God's salvation plan. This comes out so clearly in the Feast of Tabernacles.

"Food in the service of salvation" might well be a good way to summarize the theme of the Feast of Tabernacles and the theme of Ps. 111:5. And you know, that is really the theme of the fourth petition of the Lord's Prayer as well. We pray "give us this day our daily bread" but notice the placement of this fourth petition. We ask for our daily bread only after we have first of all prayed "hallowed be thy name, thy kingdom come, thy will be done!" Only after having said all this do we pray "give us this day our daily bread."

Significant? Very significant! The fourth petition of the Lord's Prayer only reinforces what the Feast of Tabernacles already taught. The receiving and eating of our daily bread (food) is never an ultimate goal. Food and drink must serve as our physical nourishment which will enable us to "hallow God's name."

And how is God's name hallowed? How does His kingdom come? Through our doing of His will! And to do His will we need strength. And to have that strength, God nourishes us. To really understand the significance of the fourth petition of the Lord's Prayer we do well to, at times, reverse the order of the petitions: "Lord give us this day our daily bread so that we may have the strength to do your will, so that through our doing of your will Your kingdom may come, so that your name may be fully hallowed, praised!"

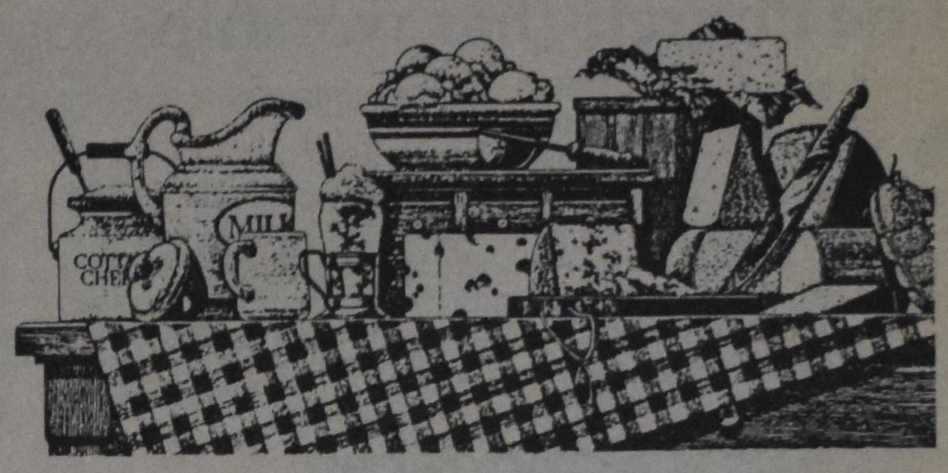
But, what happens when people lose sight of the covenant purpose which God has for food? Maybe we could expand the question to read: "what happens when people lose sight of the covenant purpose of food, clothing and shelter?" What happens when all these things become ends in themselves?

All you have to do is look around you and you will know the answer. All around us we see competition, tension and, sadly enough, greed! Competition, tension and greed are as much a part of students who walk down the hallowed corridors of our educational institutions as they are of those involved in the world of international politics. Everywhere — locally, nationally and internationally — the call goes out to "look out for number one!"

The result? A topsy turvy world of pollution, injustice, unemployment and ... even massacre! Who of us isn't reeling from the massacre which took place in the refugee camp of Beirut? Who of us isn't frightened by the prospect of being gunned down by some maniac in battle fatigues? Who of us isn't worried about the economic situation in our country?

Against such a background one might almost despair of celebrating Thanksgiving 1982. But celebrate we may — celebrate we as Christians must! Because the Lord has provided us with food (even though some of you readers may be unemployed presently). Even today He reminds us that He is ever mindful of His covenant. We may celebrate Thanksgiving because the Lord gives us a vision — also a vision for food!

And because of that vision Thanksgiving for us is not just a matter of a one day per year affair. Thanksgiving is a quality of the Christian life! Real thanksgiving is an ongoing,



every-day thing. Let's realize that every breakfast, lunch and dinner the Lord puts before us is a message — "I am still mindful of My covenant!"

Take, eat and drink so that you may be strengthened to do my will, so that my kingdom may come more and more into its fullness (insofar as this is possible this side of the New Jerusalem), so that my name may be fully PRAISED!

Henry Jonker is Pastor of the Trinity Christian Reformed Church of St. Catharines, Ont.

WHAT DO AMSTERDAM, SPAIN, AND AUSTRALIA HAVE IN COMMON?

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Church

The church that worships together

"Although the Bible does not specify how often Christians must attend worship services, it does emphasize the importance of the unity of the church, something which can be maintained only insofar as all members actively participate in congregational activities.

The central activity of the congregation is the worship service. Therefore, whenever the congregation is summoned by the consistory to worship, every member ought to consider it his/her duty to attend if at all possible. In our churches it has become standard practice to call the congregation together for worship twice per Sunday. This practice has served the church well for many years and the consistory sees no need to change the practice by having only one service per Sunday.

The unity of the congregation and our communal participation is seriously hindered whenever some members make it a habit to come to church only once per Sunday or less. We urge those who come only once per Sunday (or less) to consider what they are doing to the body of Christ, to themselves, and, by their example, to their children and to the general community.

The actions of parents who do not take the church's summons to worship seriously speak louder than words. It will be interpreted by their children and by others to mean that the Word of God and all the claims of Christ are less important than the things for which the family skips the worship service (T.V. programs, hockey games, and other activities).

Clubs and societies ought to be careful to schedule their activities so as not to prevent anyone from attending the worship services. If a community event of a really worthwhile nature is scheduled for a Sunday morning or evening and cannot be changed then the consistory can be approached. In some cases it may be possible to change the time of our worship service in order that the whole congregation can participate in both the community event and our congregation's worship service.

Vernon [BC] Chr. Ref. Church

Pastoral Pondering

Buildings and cathedrals

I once heard a story about two bricklayers working side by side who were asked what they were doing. The first one said, "I am laying bricks, as you can see." But the other one answered, "I am building a cathedral." That difference in attitude we sometimes also see in the church. Christians are partners in the big business of God, but many of them see themselves doing nothing more than hoeing their own garden. That is really a crying shame, Christians who have lost the vision of their partnership with God. It hurts me to see lives that could be so fruitful wasting away in little more than navel gazing. But I still dream of hordes of young people who begin to show an interest in the kingdom of God, and who ask for guidance in preparing themselves for serious involvement in the kingdom of God. I still dream of a generation of bricklayers who see themselves building cathedrals.

Rev. A. Van Geest,
Ebenezer Chr. Ref. Church,
Trenton, ON

Marriage is a community affair

Did you know that you can be legally married without getting a marriage licence? By law a marriage licence is not required in B.C. if there has been a "Publication of the Bann" before the marriage.

Publishing or reading of the banns is not something new. In the British tradition it goes back many centuries. My guess is that banns were published long before the first marriage licence was ever issued. (In The Netherlands, where the state recognizes only civil marriage ceremonies the publication of the banns has no legal status. You can thank Napoleon for that.)

The publication of the banns is a formal announcement of an intended marriage. B.C. law requires that these announcements are made "during Divine Service ... at one or more services on each of two consecutive Sundays." When such announcements have been made, anyone with lawful objectives (based on government or God's law) to the proposed union must present his objections before the wedding, or as the saying goes, forever hold his peace.

It may seem like an archaic custom. Nevertheless, in the right context it makes a lot of sense. It recognizes that marriage of a member is not just a private affair between two individuals. The marriage of a member of a community affects both the community as a whole and many individuals within that community.

Every Christian is a member of a community known as the body of Christ which comes to expression in the local congregation. As members we share one another's joys and burdens. Also, in obedience to Christ, we value the advice of this community. We recognize that Christ often speaks to us and cares for us through our brothers and sisters of the church. Therefore, as a member of the congregation plans to marry, I think it is entirely fitting to make this intention known to his or her community. It is a way for the couple to submit their intentions to the community in order to receive the counsel and support of their brothers and sisters in the Lord. If no one comes forward with objections then the couple can be assured of the support of the community for their marriage.

I certainly would not use the publications of banns for the marriage of those whose relationship to the body of Christ is tenuous or nonexistent. They can marry under a licence which simply certifies that they are not barred from marriage by reasons of age, consanguinity (blood-relatedness), or existing marriage. These are the only impediments recognized by the state. A Christian knows that a real marriage takes more than the absence of these impediments.

Pastor Peter Plug,
Vernon (BC) Chr. Ref. Church

Church News

Christian Reformed

Called

— to Edmonton Maranatha, Alta., Rev. Henry Katerberg of Wellandport.

Accepted

— to High River, Alta., Candidate James Wiersum.

— to New Glasgow, N.S., Rev. Albert De Vries of Ackley, Iowa.

— to Rocky Mountain House, Alta., Rev. Jacob Ypma of Calgary, Alta.

Address change

Listowel Chr. Ref. Church, Mr. Ted Hiemstra, R.R.#4, Listowel, ON N4W 3G9

Forest Chr. Ref. Church, Contact persons: Vice President, E. Wassink, Forest, Ont.; Tel: (519) 786-5464; Clerk, H. Bysma, Ravenswood, Ont.; Tel: (519) 243-2587.

Canadian Reformed

Accepted

— to Chilliwack, B.C., Candidate C. Bouwman of Fergus, Ont. (He declined calls from Brampton, Carman and Neerlandia).

CHRISTIAN REFORMED CHURCH

Local Information

Do visitors and community people know the location of your church?

This sign is available from Home Missions for $35.00. There is a panel for local information (not printed). Posts are not included. Shipping is free.

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State/Prov. _____ Zip/Postal Code _____
Church _____
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Serving Abroad

Letters from missionaries that have appeared in church bulletins.

July 20, 1982

Dear Friends:

Greetings from Puerto Rico! The churches here are growing in maturity. Recently I attended a special consistory meeting called to deal with a problem concerning the liturgy. A small group in the church wanted to insert certain charismatic elements. Some months ago the consistory declared that prophecies would not be allowed during the worship service unless the consistory had approved the exhortation.

The meeting I attended was hot, to the point that the lay pastor D. (also an elder) declared that he would refuse to submit himself to the decision of consistory (or to Synod if consistory would take him to Synod), unless the consistory deal with the matter as he saw it.

Strong words and open declarations of refusal to submit are very much a part of politics in Puerto Rico — it is often no more than a tactic. The brother was reminded that his action was contrary to Christian and ecclesiastical practice, that dissent could be registered and that submitting humbly to the majority is part of consistorial and synodical deliberation.

D. asserted his independence again, calling the consistory inept because, as he said, the elders are not fulfilling their obligations as spiritual supervisors of the church. How, then, can they decide in this matter of the liturgy?

I left the meeting, worried. D. would shortly be a candidate for ordination. Being counsellor to the consistory and supervisor of D.'s studies, I resolved to speak to him privately. When D. came on Monday morning he immediately spoke up. He said that he had thought deeply about his strong words of dissent. That Sunday morning, before the service began, he had asked for forgiveness. He said that he would submit.

The elders, in the aforementioned meeting, had acted firmly, but they had not overreacted. The conflict was handled so that the way to healing was left open. The resolve was extremely important, for the difficult decision about the liturgy still lies ahead.

D. and I talked some more. He told me that he felt justified in his complaint about the elders, that he was not the only professional Christian, that the elders are the pastors of the church. He was right, of course. We talked of how to teach elders to supervise the flock spiritually, that we of the CRC of North America who have so long an experience of elders ruling also have problems with elders assuming their offices obediently, that the olders in Puerto Rico did not have 400 years of reformed church experience in their blood (four is more like it), that as he had had to learn patiently to undo and then rebuild his own practice of the office of elder in preparation for the ministry, so he should patiently and gently teach. I talked of my own experiences of giving in even though I thought I was right, and I narrated some specific events of forgiving and being forgiven when I began my own ministry. And I remembered God's grace.

Brother D. has had his problems in preparing for the ministry. He has also learned, and is capable of practising, that most difficult of requirements for the ministry: self-effacement. What a lesson in church policy for teacher and student! So the church in Puerto Rico grows.

Pray for us as we are called upon to walk humbly before God and with each other.

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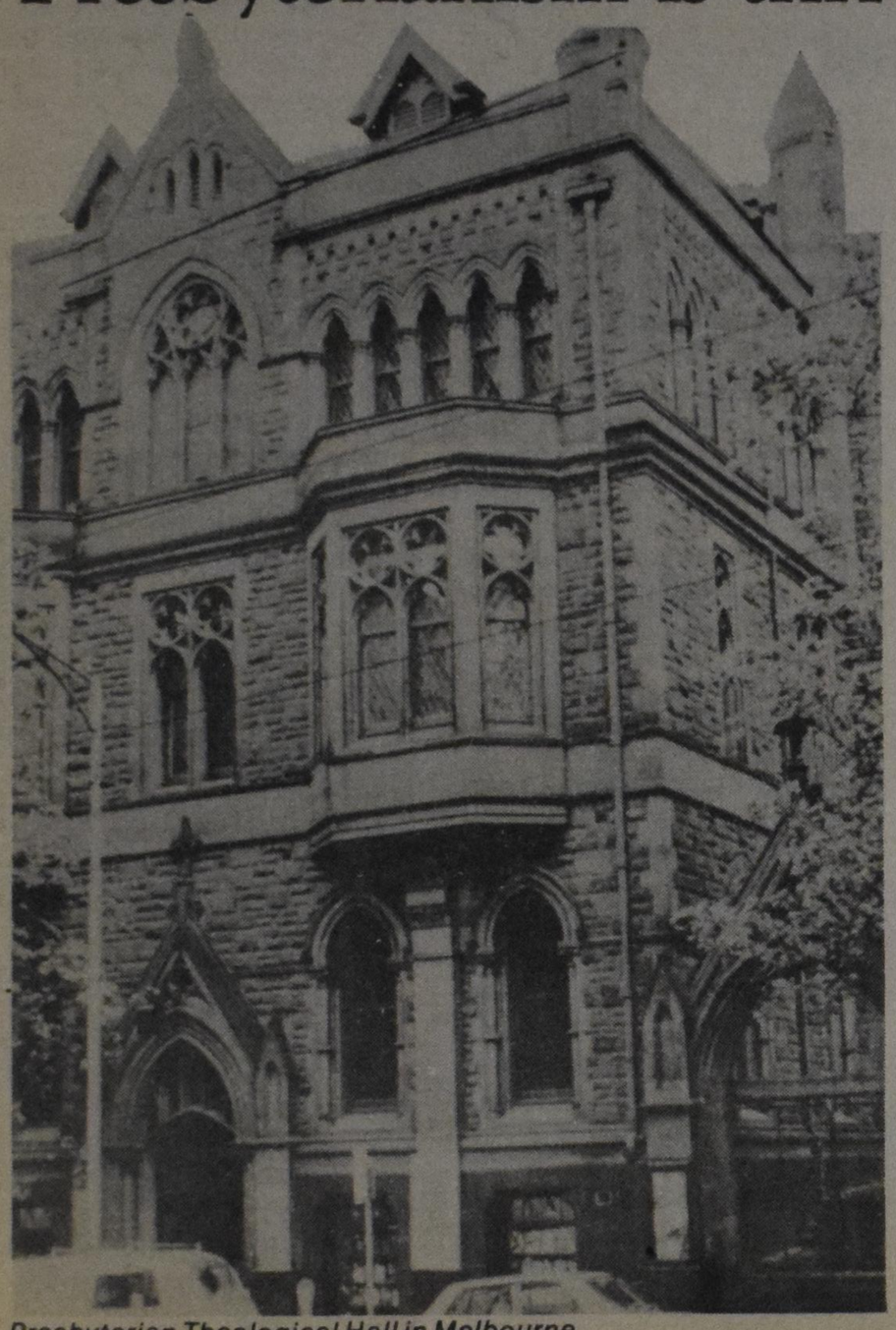
Presbyterianism is thriving in Australia



Presbyterian Theological Hall in Melbourne

W. Stanford Reid

Before leaving for Australia last February, the author was asked to prepare an article in which he could give us impressions of the Presbyterian Church in Australia. Therefore, after spending two months teaching in the Presbyterian Theological Hall in Melbourne, I am back.

In looking at the P.C.A. (Australia) one must realize that it is in a position somewhat similar to that of the Presbyterian Church in Canada in the late 1930s. It has just come out of a church union movement which was consummated in 1977, and after five years it is still dealing with problems inherited from the controversy which took place during the '70s down to the time of separation of the continuing Presbyterians from the unionists. To one who experienced something of what took place in Canada between 1925 and 1930 it all looks so familiar.

The move towards union of the Presbyterian, Methodist and Congregational church began much earlier than 1970, but by that time it was being pushed hard. In 1973 the Presbyterians held a test vote in which around 50 per cent were opposed. The propaganda was then increased in favour of union and in 1977 a second vote was held. New South Wales continued to vote 50 per cent against union, but in Victoria, Tasmania, Queensland the anti-union vote dropped to 25 per cent and in the rest of the country it was even lower, with the Northern Territories voting almost unanimously for union. The result of all the voting was that about 25 per cent of the membership stayed Presbyterian with a total of between 40,000 and 43,000 members, a considerably smaller number than the Presbyterian minority in Canada in 1925.

In one important respect that Australian union was different from that in Canada. Mr. Maxwell Bradshaw, a Melbourne lawyer, directed the continuing Presbyterians' strategy, and basing his plans on the House of Lords' ruling at the beginning of the century which handed the property of the Free Church of Scotland over to those refusing to go into union with the United Presbyterians, he succeeded in having the state legislatures agree that if one third or more of a congregation desired to stay Presbyterian it could retain the church's property. At the same time, administrative buildings in some of the states were handed over to the Presbyterians.

While there were a considerable number of vigorous opponents of the union such as Dr. Hector MacLeod of New South Wales, the administrative bureaucracy in the various states and a good many members of the theological faculties favoured the union. As a result when union was consummated, most of them moved into the new church, resulting in the need in the remaining body for both reorganization and new personnel. This has been one of the major problems facing the continuing Presbyterian church.

As the Australian states are much more individualistic and independent than even the Canadian provinces, this is reflected in the church in the fact that each state church has its own general assembly. At least this is true in Tasmania, New South Wales, Victoria and Queensland. The South Australia Church which has a relatively small membership, is attached to N.S.W. These assemblies resemble somewhat Canadian synods, but have much more power. They consist of all ministers with an equal number of elders and meet annually where they deal with their own internal affairs. The national church's general assembly meets only once every three years to take up the business of the whole church and, on occasion, to hear appeals from the state general assemblies.

From conversations with individuals and watching the operations of the church courts, as well as following the activities of some of the ministers and elders, one receives the impression that the P.C.A. is a hard-working church. Quite a number of the administrators and professors are also acting as congregational ministers.

It has been estimated that since 1977 over 100 new congregations have been founded and developed. Although many of the congregations, both new and old, are not large they seem to be very active and enthusiastic.

A further characteristic of the church is its doctrinal self-consciousness. That is to say, it lays stress on its adherence to the Westminster Standards as a church. There are still some ministers in it who seem to sit rather loosely to the Westminster Confession, but in general most of those with such views seem to have gone into the union. It would appear that most of those with the same position are in the New South Wales church, but in the recent general assembly they were repeatedly voted down when they sought to change the direction in which the church was going. At the same time, those who are stressing the Reformed/Presbyterian position are not sitting back "in beds of flowery ease." They are working hard both in their own churches and in church extension.

The outcome of this work is that since the union, it has been estimated by one official, over 100 new congregations have been founded and developed. As a result there is a shortage of ministers at the moment, a shortage which is being filled by immigration from America and Great Britain, but also by the number of students who will soon be entering their pastorates in various parts of the country. Thus the expansion of the church is gradually taking place and despite its relatively small proportion of the population of 15,000,000, it would seem to be a body which will have an increasing impact on Australia as a whole.

Dr. Reid is professor at the University of Guelph.

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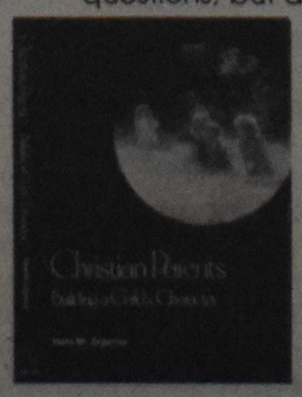

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News- International

President Reagan and the Middle East

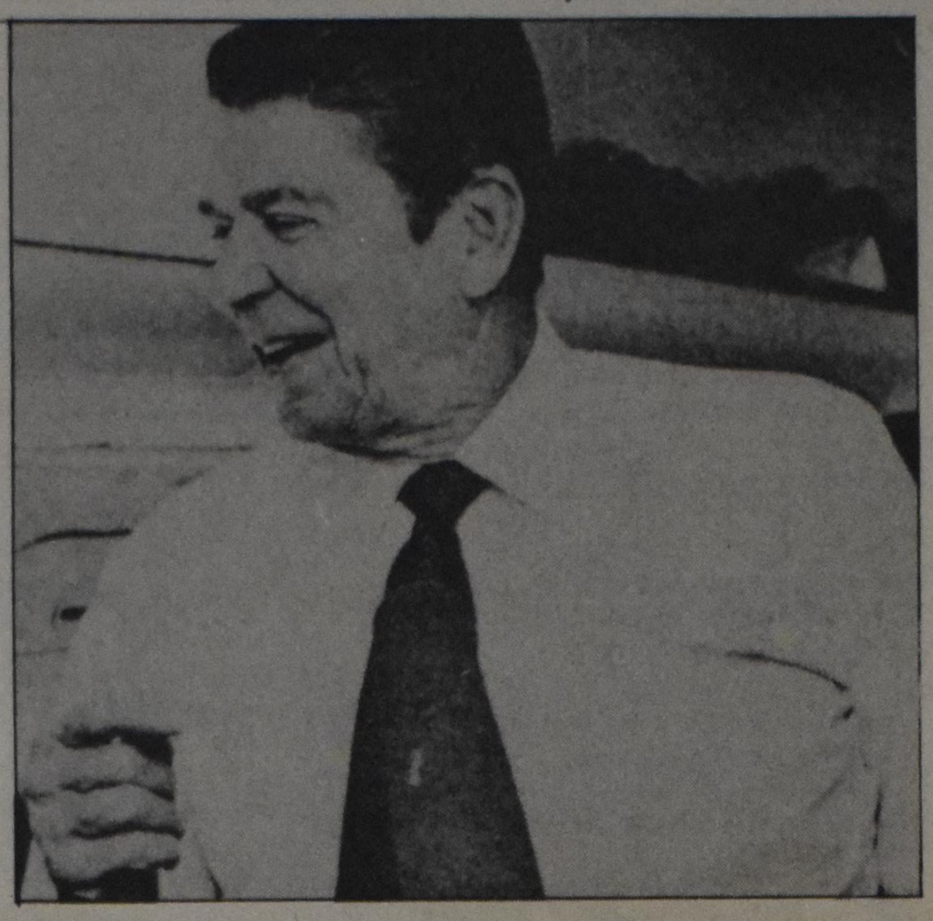
James Skillen

Ronald Reagan has remained fairly consistent in emphasizing that the USA economy is his number one concern as President. But the turmoil in the Middle East and the debate over nuclear arms (both of which directly affect the federal budget and thus the USA economy) have forced him to give top priority to foreign affairs in recent months.

Israel's invasion of Lebanon and Alexander Haig's departure from the State Department certainly had something to do with the President's decision to put the Middle East high on his agenda. But those critical events were not simply emergencies of the moment. Now, more than when he first entered office, Reagan recognizes that the USA economy and USA security are intimately tied up in a network of enduring international connections over which the President and Congress do not often have very great control.

In the Middle East, however, the USA has considerable influence, or at least opportunities to exert considerable influence. It has a tremendous financial as well as military investment in Israel. It is also depending on many of the Arab countries for security against the Soviet Union as well as for oil. In fact, the issues of energy, the Soviet threat, and Middle East stability — which together have a major influence on the USA economy — come to focus in USA policy toward the Middle East, and President Reagan sees that he must not hold back from doing everything within his power to exert USA influence in that region.

Therefore, in presenting his bold initiative in early September on the future of Israel and Palestine, the President took a serious step indeed. Accepting the continuity of USA foreign policy from the beginning of the modern Jewish state on up to the Camp David Accords, Reagan decided to accept the full responsibility of his office in international affairs — a step he had not so clearly taken at the Ottawa or Cancun summits.



At this crucial juncture in the Reagan administration, then, we may ask, we must ask, how shall we judge the President during the next few months with regard to the Middle East? Is he serious? How serious? Is he wise or mistaken? Has U.S. policy for that region been correct or flawed? Is Reagan changing course significantly, sufficiently? If he follows that path, will it complement or negate his efforts to halt the arms race, to improve the U.S. economy, to bring stability in U.S. relations with other countries?

These questions cannot be answered too hurriedly. In many respects we can only wait for time to tell. But Reagan's proposal for the Middle East was loaded with implications for subsequent and consequent deeds on the part of Israel, the U.S., and some Arab states,and those implications compel us to do some "if ... then" reasoning.

The President recognizes that the only likely chance for peaceful change in the Middle East will come about through negotiations among the parties concerned. He was careful not to put too many details from a U.S. agenda on the table. Parties must be drawn together not pushed apart by a gambit of this sort. But has the President opened the way to genuine negotiations? Are his prejudgments legitimate?

I, for one, am not optimistic about the future of the President's course, unless he intends to make a significant departure from past U.S. policy in the region. Until recently Israel was a new, small, insecure state, surrounded by "enemies" and favoured as a harbour for persecuted Jews. Now Israel is the most powerful military machine in a wide area, building a tremendous arms industry with U.S. help, aggressively annexing or gaining control of territories on all sides, using U.S. weapons illegally, and generally seeking unilaterally to establish most if not all the conditions for its dealings with its neighbours.

No longer may we assume that Israel's security is the number one issue. Israel is presently secure beyond all prospects of danger, if one thinks in military terms. Now we must return to questions that have been ignored for too long. What kind of Israel are we helping to protect? A state that fully intends to maintain its discriminatory policies against all non-Jews, for example? If so (and that is something that Americans, including American Jews, would not support in the U.S.), then is it not time to declare ourselves unambiguously on the side of "equal rights" for Palestinians, even on the side of a Palestinain state?

Reagan says, No. His proposal allows most of the grounds for debate and negotiation to be pro-Israel grounds, in continuity with past U.S. policy. He is willing to exclude the PLO from negotiations, to discount beforehand the option of an independent Palestinian state, and to continue the promise of U.S. protection for a militarized, discriminatory Jewish state.

Yet even this pro-Israel proposal has met with a harsh Begin rejection which displays the Israeli government's true intention of wanting more than security within recognized borders; Begin wants to shape the entire Middle East map to suit the grandest Zionist design.

Thus, if Reagan does not succeed in bringing Israel to the negotiating table and if he presents no genuine counter to the ongoing Israeli integration of the West Bank and Gaza into Israel's orbit, then my conclusion is that the President will fail miserably to meet the present challenge of the Middle East.

Mr. Skillen is Executive Director of the Association for Public Justice.

What is God's will for the Middle East?

James Skillen

Should God's promises to Israel in the Old Testament be understood as divine promises to support the contemporary *state* of Israel? Even if one grants that many Old Testament promises should apply to the Jews today, it does not follow that a modern Jewish state is essential to the fulfillment of those promises. For most of the last 2,000 years Israel (the Jewish people) has not had a state. The people and the state are two different things.

As soon as one raises the issue of a state's existence, one must deal with "state-like" questions. If Israel should have a state of its own, should not the Palestinians have a state of their own? Can a state be just and equitable if it is founded on any principle of discrimination or exclusion? What is a state in relation to a nation, an ethnic people? Does God love some nations so much that He wills their possession of an unjust state?

These are old questions, of course, and most citizens in the United States would argue that a just USA state could not exist if black people were treated as slaves rather than as equal citizens. Most would argue that only an unjust government would attempt to exterminate an entire race (as Hitler tried to do).

But what then of God's will for the Middle East? Unfortunately, the facts of Israel's existence and its foreign policy (with USA help) witness to tremendous injustices. Israel's confiscation of Palestinian properties without compensation; Israel's discriminatory laws which do in fact treat non-Jews as second-class citizens; Israel's bombing of an Iraqi nuclear plant; Israel's horribly destructive bombing of Beruit and other parts of Lebanon; Israel's occupation and annexation of territories taken by force — these and many more facts testify to an unjust state's effort to secure itself by every means; they do not testify to the obedience of biblical people implementing God's commands about equity, care of the alien, and jubilee justice.

This is not to say that Israel stands alone in perpetrating injustice in the region. Indeed, many Arab states have treated both the Palestinians and some of their own citizens with cruel and discriminatory injustice. Having become a state, Israel has faced opposition that could, at times, have meant its destruction. But these injustices do not offer an excuse for Israel to exist on the basis of injustice; rather they call for Israel to become a blessing to others by helping to show the way to justice and equity for all peoples.

What might this mean in the contemporary setting? At the very least it requires a direct challenge to Prime Minister Begin and President Reagan on the latest proposals being made for the future of the Middle East.

To do justice to Palestinians as well as Jews, Menachem Begin should seek *either* the full and just political independence of Palestinian people in their own state in territory which is presently occupied partially or totally by Israel; *or* he should enlist the full cooperation of all Palestinians and Israelis in drafting a new constitution for a single state in all of Palestine which would encompass Jews, Palestinians, Christians (and anyone else who would want to live there) on equal terms so that "one law and one ordinance" would hold "for you and for the alien who sojourns with you."

Ronald Reagan should alter his recent proposal for the Middle East by doing at least the following in the next three months: 1; Insist on the rights of Palestinians with the same force that he insists on the rights of Israelis. 2) Respond to Israel's continuing establishment of settlements on the West Bank with a *rapid* reduction of all military and economic aid until Israel halts its illegal activity. 3) Insist that if in the next three months Israel refuses to begin serious negotiations with neighbouring states and the Palestinians over the just resolution of Palestinian and Jewish rights, the USA will provide no more military or economic aid and cast no more vetoes in the U.N. Security Council to protect Israel. 4) Promise that USA support will be given to Israel and Egypt and Lebanon and Jordan and Syria and the PLO and any other party in the region in direct proportion to the efforts of each to work peacefully, cooperatively, and through serious negotiations toward the constitutional protection of all peoples in the Middle East.

News-Canada

Claude Ryan: Quebec's political Humpty Dumpty

Reinder J. Klein

There was a great fall recently in the province of Quebec. It was the fall of Claude Ryan, and not any number of the Queen's horses or men will get Ryan back on top again.

When four years ago the provincial Liberals here succeeded in persuading the then renowned editor of Montreal's *Le Devoir* newspaper to become the new leader of their floundering party, everyone believed the Liberals had netted themselves quite a catch. Widely respected and even feared for his incisive and brilliantly analytical comments on matters political, social, moral and religious, Ryan was considered the perfect antidote to what many felt to be the dangerous socialistic and ultra-nationalistic policies of the ruling Parti Quebecois, the separatist party of Rene Levesque.

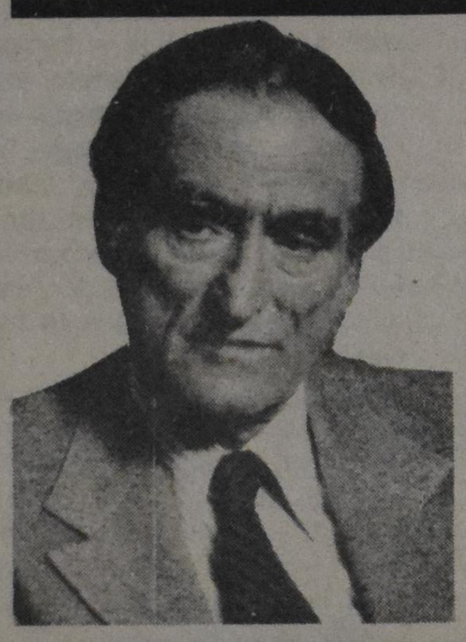
Ryan was no separatist, which earned him the support of most beleaguered Anglos in the province. He was no socialist either, and thus won the eager backing of most businessmen and people of means. He was also no anti-clerical church basher, but a committed Christian of the Roman branch. A deeply religious man, Ryan was known to have a strongly developed moral sense, a quality still much appreciated today, especially when found in others.

And so it seemed that the Liberal ill luck had come to a halt, that the party's staggering misfortunes had bottomed out. Here was the man who would not only rebuild the party from the dreadful shambles in which Robert Bourassa had left it after the shocking P.Q. victory of 1976, here was also the man who would unquestionably become the next premier of Quebec.

It didn't happen.

Looking back, one still finds it hard to believe. In a lengthy series of by-elections the rejuvenated Liberals routed the stumbling separatists and in one of them elected Ryan himself to the National Assembly. From this new vantage point Ryan was able to enhance his image as the up-and-coming statesman by using his impressive rhetorical skills in the televised Assembly debates.

The unforgettable referendum debate on the question of sovereignty association offered Ryan yet another opportunity for impressing the Quebec electorate with his leadership abilities, and when the P.Q. option was soundly defeated political pundits of all stripes predicted that the next general election would bring the Liberals a smashing victory at the polls.



"Lacking that essential base of politically inspired support and goodwill, Claude Ryan had to make it on the merits of his reputation and on the strength of his image....It did not work."

It did not happen. Rene Levesque and his Parti Quebecois were returned to power, and Claude Ryan's political fortunes were dealt their first crippling blow.

Three factors caused the wheels to fall off the Ryan bandwagon. First of all, to the chagrin of many Anglos, Ryan's stand on Canadian unity proved to be much less unequivocal than it had appeared earlier. Yes, he wanted a strong Quebec to remain within a strong Canada, but his idea of a "strong" Quebec turned out to be surprisingly close to the sovereignty-with-association proposal of the separatists. Quite unexpectedly the choice between the Liberals and the Pequistes was no longer so clear cut and many Ryan followers began to wonder what was happening.

A more serious impediment to electoral success was the fact that Ryan had very few political chips to cash in when he needed them most. No one with any political influence "owed" him anything, nor had he been willing to play that most crucial of political games: "I scratch your back, you scratch mine." Up until 1978, Ryan had not been involved in politics. He had been a feared editor who spoke the truth without catering to anybody, least of all those with political ambitions. Ryan was, in effect, a newcomer who did not have the backing of an "old boys" network.

Lacking that essential base of politically inspired support and goodwill, Claude Ryan had to make it on the merits of his reputation and on the strength of his image. Unfortunately, vast numbers of ordinary people do not read editorials. In consequence, Ryan's reputation was assured only among the better educated voters. In order to win the support of the masses, Ryan had to meet them and sell himself.

It did not work. Ryan is a man with an austere and forbidding appearance. Somehow he manages to make other mortals feel unspeakably ordinary and even ill at ease. He rarely laughs, seems always serious, and when he speaks he expresses himself in whole paragraphs and mini essays. He commands so much respect that when he looks into your living room through the T.V. screen you wish you wore a tie and clean socks. It is hard to love such a man.

This proved to be Claude Ryan's undoing. He was highly respected but not greatly loved. Instead of electrifying the Liberal troops and winning-over the uncommitted, Ryan put everybody to sleep with learned speeches and profound but dull observations. After he lost the election, his fellow Liberals were ready to abandon him at the first possible opportunity. They did not have to wait long.

The debacle over the new constitution left Ryan in a most awkward position. He either had to support Ottawa's unsavoury "fait accomplis" that would make his ideal of a strong Quebec more difficult to attain, or he had to oppose it and thereby appear to take sides with Levesque and his cohorts. To the delight of the gloating separatists, Ryan decided to vote *against* the adoption of the constitutional package.

This was simply too much for many Liberals. In a dramatic show of defiance almost one third of their caucus rose in the National Assembly to vote against the P.Q. motion just minutes after their leader had elevated his gaunt frame to indicate his support for it.

Ryan's resignation came shortly after. He had no choice. Even his own riding association advised him it might no longer support him as party leader. In four short years Claude Ryan's star had burned itself out in the troubled sky of Quebec politics.

While Ryan turned out not to be the people's choice, he fell from grace without scandal or messy recriminations. He is still one of the most highly respected people in the province. It is likely that he will become an effective backbencher and that he will win plaudits for his work, but he will not be considered again for the post of party leader.

Claude Ryan is simply not an effective politician. He lacks that which appeals to the imagination of others and has too much of everything else to make others feel he needs them. He's not a team player, and in politics you either have to be or make people believe you are.

For those who still love Canada as it was when the dollar was 85 cents, the Ryan interlude must appear as a disaster. For them four years went down the political and economic drain because the provincial Liberals failed to rid the country of those pesky separatists in Quebec.

Others, hopefully, will be more realistic. They will see the Ryan years as a reflection of Canada's fragile national health, with separatist tendencies undiminished in Quebec and on the rise elsewhere. They may note with some interest that real or imagined distress, especially of the economic kind, will make separatists even of Anglophones — unless, of course, they're from Ontario. They may also begin to see some striking similarities between Canada as a nation and that highly respected but unsuccessful political Humpty Dumpty from Quebec.

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Education

Christian textbooks ... a dilemma?

Teachers use textbooks, manuals and general resources as tools of the trade. Education is still print oriented. In the near future, it seems, the computer and video screen may be added as valuable media for information exchange. For now schools need textbooks.

Have you ever noticed the smorgasbord variety of educational materials that is available on the general market? Textbooks: skillfully composed with artistic appeal in full colour, but also secular; no trace of acknowledgement of the Word and work of the Triune God. Fortunately Christian publishers have responded to the challenge by providing an increasing number of good quality books. These efforts need our praise, encouragement and support.

Yet there are some stumbling blocks that hinder Christian textbook development. These obstacles: lack of resources and lack of program unity, are the focus of the article.

Oh yes, there is a shortage of money. Textbook development gobbles up incredible amounts. For instance, a recent statistic suggested that the development of a Canadian, public school Reading Series for K-3 cost over $2,000,000. To complicate matters, textbooks have a limited market and soon become obsolete. It is a nightmare for publishers.

Of greater concern, however, for Christian textbook development is the shortage of human resources. Consider all the research required to critically select and explain content in a way that reflects responsible Christian understanding of our natural and cultural environment. Well researched Christian scholarship is the foundation of textbook development. In addition, few teachers have developed the expertise needed for curriculum construction. Too often, textbook projects are squeezed into hurried summer assignments. Certainly during the school year, the teacher should rightfully concentrate on teaching rather than program development.

Secondly, textbook development is hindered by a trend towards the use of multiple resources in the classroom. Some educators suggest to scrap textbooks. Instead they argue that the libraries and classrooms should be stocked with a great variety of books. They fear that teachers become too textbook dependent. Granted, textbooks can be misused as can any other medium. At the same time reliance on multiple resources only discourages regular use of a Christian textbook in the classroom.

For a time the Ministry of Education in Ontario endorsed the development or programs at the local school level. Recently, their guidelines have become more prescriptive. In Christian Schools, too, programs vary significantly from school to school.

Such an individual approach has stimulated the purchase of a great deal of good Christian reference material for teacher use and has caused important teacher participation in curriculum development, but it has not set the stage for effective textbook production. Units or books published often did not match the programs developed by the individual teacher.

How do Christian textbook publishers handle the diversity? A Beka, a Christian textbook publisher associated with Pensacola Christian College in Southern United States, has designed a very prescriptive program and writes textbooks specifically for that purpose. Schools using that program must sign a sale/lease agreement that the books may not be transferred, resold or given away. Old editions can be exchanged for new ones. It is a centralized approach supported by a large, full-time writing staff.

Christian Schools International responds to the great diversity of need by involving many people in the design of a project and in the decision-making process for projects. Regional needs are considered important and responded to as finances and people are available. Recently two new textbooks were issued: *New France* and *King of Kings.* Both are revised editions that reflect careful listening to the needs of Canadian schools. C.S.I. has a personalized approach which responds to perceived and expressed needs.

What then are our needs in Ontario? What content should our textbooks contain? If Christian textbooks are significant in Christian curriculum, and we are arguing affirmatively for this position, then we need more unity in our programs; that is, not a centralized, imposed, prescribed course of studies but a basic agreement on the contours of a program that allows us to work together. Christian textbook development is a step by step activity that involves commitment to work together, agreement on main objectives, coordination of topical outlines and unit writing. It requires activating coordination at three levels: provincial, national and international. Some curriculum projects will relate only to Ontario, others may be suitable across Canada or beyond.

Responsible textbook development needs funds for research, for training program writers and for coordination at various levels.

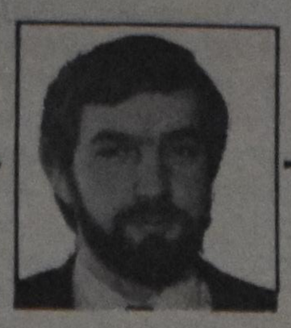
Shaping a common base is one of the goals of the Education Coordination Program of the Ontario Alliance of Christian Schools. There is much support. Schools want to work communally to improve the quality of education.

Program unity is a prerequisite for Christian curriculum in textbook format. Once the programs are coordinated and the materials developed in print we also have a good basis for the eventual preparation of video cassettes and computer disks.

Ontario Alliance of Christian Schools,
John Stronks,
Curriculum Coordinator

Chalkmarks

By Harry A. De Vries



Working into a permanent job

In 1879 16-year-old Henry Ford started work at the foundry of James Flower and Brothers in Detroit as an apprentice machinist at a weekly salary of $2.50. It was the start of a career that led to the beginning of the North American automobile manufacturing industry and the inauguration of the first commercial airline in the United States. Not all apprenticeships lead to such grand developments, but they do, in most cases, aid students into the work place.

An Ontario Ministry of Education booklet, "Apprenticeship and You," outlines the route to follow and lists many apprentice programs available in Ontario. Minimum salary and length of the apprenticeship are also given in the booklet that is available from the Ministry of Education, Queen's Park, Toronto, ON M7A 1L2. In Ontario phone books apprenticeship and tradesman information numbers are listed under the government of Ontario "Colleges and Universities-Ministry of."

Speakers available

Here are a few suggestions for high school teachers who have difficulty in finding suitable material for assemblies and for parents who have to organize PTA meetings. In addition to the local options there are a few possibilities worthy of consideration. Most Christian colleges are eager to promote themselves either through their staff or students. College presidents or publicity men/women can often be called on for informative talks, but there are usually also college groups on tour at certain times of the year.

Calvin College, for example, has a number of instrumental and vocal groups ranging from full-sized choirs and bands to quintets and quartets, available for out of town and out of the country tours. They are listed in the "1982-83 Resource Guide to Calvin College and Seminary Speakers and Programs" (Grand Rapids, MI 49506). The 53-page booklet mentions as well all the available speakers and topics of their presentations. The college is willing to share the cost involved in making them available. But it should be notified early in the school year.

The Canadian Scientific and Christian Affiliation, an association of Christian scientists, has prepared a slide presentation on science and creation for school groups. It is available from Dr. R. vander Vennen, 229 College St., Toronto, ON M5T 1R4. Other organizations such as the CLAC, CPJ, and the regional independent school associations wouldn't mind using the podium in educational circles.

Christian authors such as Barbara Smucker, Jean Little, and Grace Irwin can be contacted for engagements through the Canadian Authors Association (131 Bloor St. W., Suite 412, Toronto, ON M5S 1R1). The Children's Book Centre (229 College St., 5th Floor, Toronto, ON M5T 1R4) may also be of some help. Representatives of publishers such as Paideia and the Christian schools' own CSI could be contacted as well as the authors for special meetings in conjunction with book fairs, especially in view of national book week the first week of November.

Besides school organizations such as CSI, regional associations of Christian schools, and the Canadian Christian Education Foundation, many of the Christian counselling services such as Salem and Bethesda and others regularly advertised in this paper may be interested in visiting local schools. Student organizations such as Intervarsity Christian Fellowship and Youth with a Mission, and service organizations such as the Salvation Army or the local mission centres may well tie in with school interests or activities. But plan ahead.

Should there be others of note not mentioned here, let us know and we'll pass on the information.

Calvin Resource Guide available

The *1982-83 Resource Guide to Calvin College and Seminary Speakers and Programs* is a 53-page booklet containing the names and topics of 125 professors and administrators. Calvin's many music groups are also described, as well as soloists.

Calvin's talented speakers and musicians are willing to travel to churches, schools, and conventions hundreds or even thousands of miles from Grand Rapids if other engagements in the general area can be arranged.

The extensive alphabetically organized topical index includes topics such as: Abortion, Bible Prophecies, Bicycling, Business Ethics, Calvinism, Charitable Giving, Christian School Financing, Cults, Death Education, Family Budget, Fundamentalism, Learning Disabilities, Middle East, Psalms, Sports Competition, Television, and Witnessing.

The *Resource Guide* is available free of charge by writing the Office of College Relations, Calvin College, Grand Rapids, MI 49506 or calling (616) 949-4000, ext. 6169.

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Children

Oh for a dike! part 4

Betty Nieuwstraten

NOWHERE TO GO

"Hi Mom, lots of homework. Mr. Brutell says he was mistaken about the quality of my brains," Cory said as soon as she was inside.

"Mr. Brutell? Child, who's that?" Mom's voice almost squeaked in astonishment.

"Did I say Mr. Brutell?" Cory wondered out loud. "Well, he looks very much like her," she added, still somewhat confused about the mistake.

"Have you not forgotten all about Miss Brutell?" Mom asked.

"Yes, I thought so ... until I saw *him*."

How happy Mom was to have Beth home besides Aunt Jean! Now she could at least spend some time with the children when they came home from school. Cory especially seemed to need her mother's attention. "Let's see about your homework now," she said after she had listened attentively to Cory's account of the events of the day. "Why don't you write those fifty lines first and do the problems with Ian tonight? You know he is good at math."

"Oh thanks Mom, but do you think Ian will have time?"

"We're going to make time, honey. Now write these lines and do a neat job. You may have some time left to go outside yet for a while."

The lines were just finished when Ian came home.

"Hello," Mom said, "how was school?"

"All right, nothing special, just much bigger than in Ridderkerk," Ian answered.

"Didn't they make fun of you?" Bert inquired, still somewhat out of breath from the race after Ian's bike.

"Fun, what for? Did they make fun of *you*?"

"Yep, and I gave a third grader a bloody nose. He looked like a slaughtered pig," Bert informed proudly.

"I hope you're just boasting," Mom sighed. "I don't want complaints about your short temper, boy, is that understood?"

"But didn't they tell you that you talk boorishly?" Bert insisted, seemingly ignoring Mom's warning.

"No, there are so many country kids in our school, nobody things anything of someone's accent. Mom, I'm hungry. When's suppertime?" Ian inquired.

"I'll warm some leftover soup for you; that will carry you through till supper," Mom replied. "And Ian, why don't you look over Cory's math problems while you wait, she seems to be having trouble with them."

Since most of the children were outside it was not difficult for Ian to concentrate on Cory's problems. It didn't take him long to find out what she had done wrong. He snuffled a bit the way he always did when he was disgusted and went to the kitchen with the math work. "I wonder why that teacher didn't tell her why he marked the problem wrong. See Mom, it's not really wrong. If he had told her that he wants them to keep the last found figures between brackets and then follow the rule again she would have done it perfectly."

"Just show her how to do it, eh Ian? Don't tell her that her way was actually correct; she will have enough misery this year I fear. She unintentionally called her teacher Mr. Brutell. Remember the name of her first grade teacher?"

"Mm, good soup, Mom. It hits the spot. The bike ride made me hungry, I suppose. Mom, if Hank has to go to that school in town, can't Cory go there, too?"

"Why, that sounds like an excellent solution! I hadn't thought of that yet. I must talk this over with your Dad tonight. There she is now. Show her how to do her math, will you Ian?"

Cory looked unhappy and tired. "No place to go to in this part of the world," she said holding both her hands stretched out in front of her. "Streets with kids and more streets with kids, no meadows with cows and sheep, no dike, nothing!"

For a moment Mom held her daughter close against her, caressing her face and hair. "Don't be so discouraged girly, the first week is usually the hardest. Just take your time to adjust to all the new things and different ways. Ian has looked over your math. He's going to tell you how to do it. You may have it all finished before supper."

Continued next week.

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People

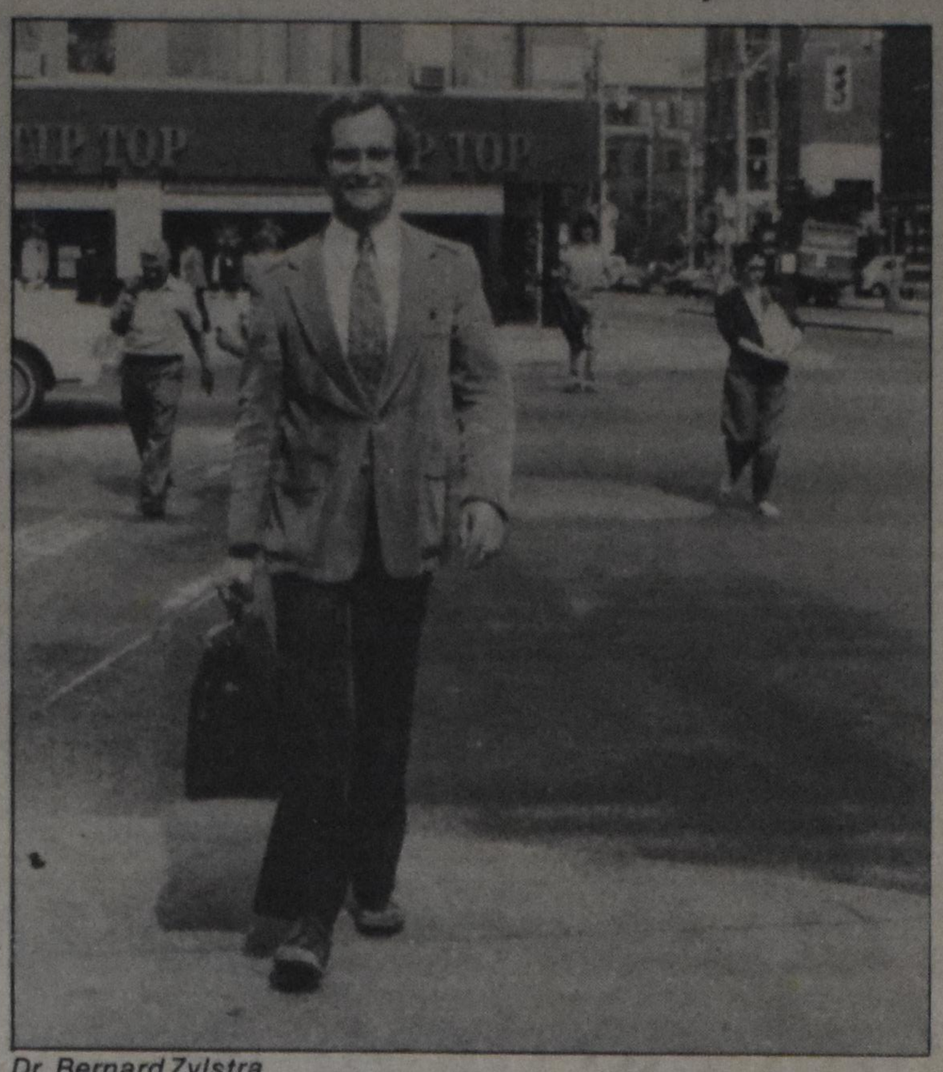
A vision for Canadian Society – longing to be embraced

Interview with Bernard Zylstra

by Bert Witvoet

Most mornings of the work-week, one can see Dr. Bernard Zylstra walk briskly the one mile from his home on Borden Avenue to College Street, where the AACS has its Institute for Christian Studies. Dr. Zylstra is the Principal of this graduate school. To the people he passes on the sidewalks or stands next to at the intersections, those who are co-walkers in the Toronto scheme of things, he is just another face they may or may not remember having seen before. To the people of the Reformed community spread out over Canada, who are co-visionaries, and in that sense co-walkers in the Calvinistic scheme of things, he is a leader, a person who stands out and looms large.

This two-fold way of looking at Bernard Zylstra probably tells us much about his vision for the Reformed community in Canada. How significant is that vision within the Reformed community and in the so-called mosaic of Canadian communities and cultures? Is the Reformed way of thinking catching on anywhere? We thought we'd ask Dr. Zylstra some questions along these lines.



Dr. Bernard Zylstra

European childhood foundations

Bernard, you have been Principal of the Institute for Christian Studies since 1978. How well did your background prepare you for this?

I was born in Holland in the mid-thirties. My own consciousness of the battle of the spirits developed during the Second World War, when we saw the struggle between the so-called free democracies of the West and the powers of fascism and nazism in the winter months of 1943 and 1944. That made me conscious of the depth and dimension of the battle of the spirits in western Europe.

You were 10 years old then.

Yes. My awareness was a result both of my Christian upbringing in a Reformed home and of what certain teachers told us in grades three and four. I remember specifically one teacher who in his history classes and geography classes was able to point out what was going on in the world at that time, how the spirit of Christianity was being attacked in the first place by fascism.

That was reconfirmed after my family settled in the United States in 1948. In Grand Rapids Christian High School I had a history teacher who at the time of the Korean War, in 1949 and 1950, was able to give us a sense of what it meant that in a small country like Korea much larger battles were being fought for freedom, for the right of peoples to exist outside of a totalitarian dictatorship and how this related to Christianity.

And all that was confirmed by my being at Calvin College, where my main spiritual mentor was Evan Runner. Finally, in my own maturing phase, through my work in Amsterdam in the sixties, certainly under Vollenhoven, Dooyeweerd, Zuidema, G. VanderMolen, and Berkouer, and by reading publications of men like Ridderbos, I became more aware of the meaning of the Reformed faith.

Your studies have been in the area of political science ...

This is perhaps another factor; I have degrees in theology, in law and in political theory. In a certain sense because of my being brought up with the notion that the entirety of life is subject to Jesus Christ and his Lordship, I decided to change from theology to the study of law right smack in the middle of my seminary career at Calvin Seminary, in the spring of 1957, exactly 25 years ago right now.

The Reformed perspective is different ... also differently understood

What makes the Reformed perspective unique in the wide range of Christian world views?

I would say it takes three biblical notions very seriously and somewhat differently from other visions of the Church. The first one is the notion that everything that exists, exists in a creaturely way. That means, everything that exists is a servant to the Lord. The second notion that the Reformed vision takes seriously is the radicality of sin. Everything that exists is not only created but is affected by the fall of Adam and Eve into sin. Thirdly, and perhaps most importantly, is the biblical notion of the broad and deep redemptive impact of the work of Jesus Christ as Saviour of that creation. Because of his being the Saviour of the world, the primary force in the history of the human race is not sin but salvation.

When you talk about the broad Reformed community, I would think that the radicality of sin is understood perhaps better than the radicality of redemption. Would you agree?

I think that's true. There are, of course, many streams within the Reformed community, also many streams that detract from the fundamental biblical vision. And, indeed, in many instances our attitude to the world is more conditioned by the notion of sin than by the notion of redemption and grace. And that means often that in the Reformed community we lack a sense of Christian joy, we lack a sense of power of the Spirit, we lack a sense of the fact that human beings are fully gifted to be instruments of reconciliation and redemption. In that way the Reformed community stands under the judgment of the Scriptures as the book of Revelation.

*Does the emphasis of the AACS on the power of redemption for all areas of life occasion a person like the Reverend Peter DeJong to make the accusation in a **Banner** article last year, that the AACS people are cultural optimists?*

I suppose that emphasiś is behind it. It is, of course, understandable that when you stress only the notion of redemption, you might easily fall into an optimistic conception. That has happened at the turn of the century, especially in the development of the social gospel. But I don't think that accusation is correct with respect to the AACS and the ICS, because basically we do not neglect the reality of sin. We do not think that human beings usher in the Kingdom of God. We know that the fullness of the Kingdom, where God will be all in all, will only appear in the final Judgment Day, and is not a human project.

Accusations against the AACS

You do get other accusations thrown at you from time to time. I understand that the AACS last year received a letter from the Consistory of the Wellandport Christian Reformed Church, in which they informed you that from now on you will no longer be on their collection schedule. What were their reasons?

There were basically three concerns that surfaced in the discussion that Bob VanderVennen (the Executive Director of the AACS) and I had with the Consistory following their letter. I think their concerns were good ones to discuss. The first one was the stance of the AACS with respect to homosexuality, the second one was the attitude of the staff, especially of the Institute staff, with respect to the Christian Reformed Church, and the third one was expressed in the question, Is the AACS still Reformed?

And how did you respond to that?

Our response to that was this: Basically the stance of the AACS on the matter of homosexuality is that of Synod of the Christian Reformed Church. In short, it means that persons who have a homosexual tendency, in other words, persons who have no sexual interest in members of the opposite sex, ought to be accepted within the Christian community, but that homosexual practice is to be looked upon as sin, as violation of the norm for sexual relations. Another point is this: It is of great importance to us that the Christian Church deal with homosexual persons in a very sensitive, pastoral manner in terms of pointing out the nature of homosexual practice as sin. A third point is that we oppose the tendency that sexual sins are somehow much more significant violations than, for example, economic sin or other forms of sin.

What about the matter of the attitude of the staff over against the CRC?

It ought to be very clear to everyone that the AACS and ICS is not an agency of the Christian Reformed Church. We claim that we can be a Reformed institution without being connected to a Reformed denomination, because it is a fundamental biblical and Reformed world view that makes for cur identity and not our alliance with a particular denomination. That means we can appoint professors to our staff who have a Reformed world view whether they are members of the Christian Reformed Church or not.

What about the third concern whether the AACS is still Reformed?

We answered that question by talking about how the Institute determines the Reformed character of its staff. We have three criteria for the appointment of professors to the ICS. In the first place, they must accept the Scriptures as the infallible guide for faith and learning. Secondly, they must be competent in one area of scholarship. And thirdly, they must have shown by their publications, by their speeches, by their work, that they can relate the authority of the Scriptures to the work that is being done in their area of studies. We call that the Reformed character of our institution. That can be done without being tied to a particular denomination.

Financial picture — good but not good enough

Are you back on the collection list after these explanations?

That I don't know. We were primarily concerned with removing misunderstandings. In a sense we have a very solid financial base in terms of two and-a-half thousand people in Canada and in the United States who are willing to spend four hundred thousand dollars a year for our organization. That gives us an awfully solid base. But it is not a strong enough base to support a witness for a larger population at the graduate level. Then you need ten, fifteen professors, and of course other services like campus outreach, community services, and publications. For that task two and-a-half thousand people is not enough.

Making dents on Canadian society

Do you think that the Reformed community is making a significant contribution to Canadian society and culture?

It is still too early to say that. I think what has happened in the last thirty years, by the grace of God, is that we have been able to maintain, by and large, the Reformed vision.

But we have not as yet had a significant cultural impact, outside of, let's just call it for the sake of convenience, the Dutch ethnic community. So the question is now, after the efforts to maintain and develop that vision for the last thirty years, whether the next generation will have an opportunity to relate that to the cultural and political and social problems that Canada faces.

How should they go about it? Should they become less inward- and more outward-looking?

I would dare say that we maintain an ethnic denominational identity without looking upon that denominational identity or that Reformed community identity as a channel for making a larger witness to the culture of Canada, we will not only lose our Reformed character; but we will also lose a sense of mission, cultural mission, and two generations from now we will have lost our spiritual zip.

Are you hopeful for the future?

I see many more lights on green than on red.

Issues

Out of concern for the Christian Reformed Churches

Harry J. Bout

As a minister of the gospel, ordained in the Christian Reformed Church, I have been called as a watchman on the walls of Jerusalem (Ezekiel 33) to sound the trumpet when the enemy comes. In the form of subscription which I signed I have promised not only to "diligently teach and faithfully defend the aforesaid doctrine" but also "to refute and contradict ... and reject all errors ... and to exert myself in keeping the church free from such errors."

This is why I feel compelled to write this article. I am deeply concerned for the spiritual welfare of our people. There are many voices being heard creating confusion in the churches today. I grieve for the many young people who have become slaves to sin through drugs, alcohol, gambling and other vices. I grieve for the many fine young women who have come back from schools and colleges totally confused about their task and role in society. There is increasing despair with those who are involved in the sin of adultery, commonlaw living and homosexuality. The latter are told in some of our publications that they will have to learn to "live" with their "condition".

I am grieved for the next generation, for our people have been told they can now dance to the glory of God. It is even their duty to redeem this area for Christ! Yet every person who has turned from slavery to sin to a new life in Christ will tell you that today's forms of social dancing will only lead to further breakdown of marriages and illicit sex. Unbelieving psychologists have stated so often that present dance forms are sexually provocative. Scripture again and again warns us to flee sexual immorality.

Confusion about the Scriptures

Why is there so much confusion among our members? James 1:22-25 teaches that we must not only "listen to the Word ... but the man who looks intently into the perfect law that gives freedom and continues to do this, not forgetting what he has heard but doing it he will be blessed in what he does ... and to keep oneself from being polluted by the world." However, the Word of the Lord is no longer clear to many of our people. The "perfect law that gives freedom" (perfect law of liberty) is being cast into doubt.

Many of our members have serious difficulty with just exactly what the Bible is saying on many crucial points that affect their every day living. What used to be crystal clear: the authority of the Scriptures, the creation account in Genesis, the earthquake in Matt. 8, the decree of reprobation, God's love for the elect (limited atonement), the place of women in the church, the headship of man, capital punishment, Christian lifestyle (e.g. dancing) is no longer clear. In fact, the church's stand on much of the above has been changed in the last ten years. No wonder that there is so much confusion! No wonder that our members are losing their Christian freedom. More and more of our families are suffering from the increased slavery to sin.

An amazing situation has developed. More and more "help" is being offered to those suffering from broken homes, broken marriages, homosexuality, etc. Counselling centres are springing up all over the place. Marriage enrichment weekends are being offered. Never before in the history of our churches have there been more opportunities for social interaction. There are youth rallies, youth services and camp weekends. Our elderly meet every week for "koffie" and socializing. With all of our opportunities for counselling and fellowship, are we growing in the knowledge of the Word and its regenerating power in our lives?

Are the marks of the Christian as expressed in the Belgic Confession (Art. 29) that: "when having received Jesus Christ the only Saviour they avoid sin, follow after righteousness, love the true God and their neighbour, neither turn aside to the right or left and crucify the flesh with the works thereof," visible in our members? Surely there are many that do and we can praise the Lord for that. But there is more confusion than clarity among our members on what to believe and on how they should live. Because of this confusion, there seems to be an apathy, a lack of concern, an attitude that all is well with us and we are at peace, settling over our church.

Foundations are changed

We are at a point in the history of our church where not just one particular doctrine is being changed, or our life styles are being changed, but the foundation of our faith is being changed. There is an insidious attack upon the Word of God today. Error never announces its coming. Paul already warned the Ephesian elders that "wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them" (Acts 20: 29-30). We do not want to believe this to be true for any minister, professor, elder, deacon or any other member in the C.R.C. Yet Scripture warns us that this is precisely how Satan is continually coming as an angel of light to destroy the church.

Ask yourself, in the light of Scripture, what did the reports on the infallibility of Scripture, the authority of Scripture, homosexuality, reprobation, love of God, women in office, capital punishment and dancing accomplish? Have they helped our churches to become more pure, a greater light and more seasoned salt in the world? Have they brought more spiritual life or growth, or have they had a "watering down" effect? I am afraid that the answer is all too obvious and one reason for it is because we can no longer hear the voice of the Lord as clearly as we ought.

Are we really in need of a reformation? Is it really true that in our 125-year history we are at the point of apostasy? For this reason I want to draw your attention to the shift in thinking that has taken place in the Gereformeerde Kerken in Holland concerning the Scriptures and then look at the direction our denomination is going in. Some will deny the connection between ourselves and the G.K.N., but the parallels are too obvious to overlook.

G.K.N. history

In 1926 the G.K.N. Synod of Assen declared that "the tree of knowledge of good and evil, the serpent speaking and the tree of life must be understood in the obvious intended sense ... and are realities perceptible to the senses". In other words the plain historical facts are recorded in Genesis 1 and 2. But in 1967 the G.K.N. Synod declared that even though they fully shared the concern of Assen 1926, they did not consider themselves "qualified to judge the essential nature of the Scriptural events in Gen. 2 and 3 ... therefore the 1926 Assen decision is no longer considered binding on the churches." Thus Genesis was clearly understood as an actual historical account in 1926, but in 1967 it was not clear at all. This reflects an obvious change in thinking.

C.R.C. history

You may agree that the condition of the church is bad in Holland, but surely this will never happen to our church here in Canada and U.S.A. Things are different here. But are they? Let the Acts of our Synods speak and then you can judge for yourselves.

A committee was appointed in 1969 to study "the connection between the content and purpose of Scripture as saving revelation of God in Jesus Christ and the consequent and deductible authority of Scripture."

Having started with a mandate that assumes that the content determines the authority rather than God, as author of all that is written in the Scriptures, it is not surprising that at one point the

Continued on page 12

Editorial comments on Harry Bout's article

Bert Witvoet

The present article by Mr. Harry Bout is one third of the length of the original article. In it, the writer expresses his concern for the Christian Reformed Church. We don't agree with the analysis of his article. We think that it is partly inspired by fear.

One fear, for example, is that the CRC is going the same way as the sister church in The Netherlands. How fair is it to judge where one church is going by where another has ended up? No two situations are ever alike.

Accusing the CRC of espousing liberal theology and then backing it up by quoting the noted Francis Schaeffer, who wasn't thinking of the Christian Reformed Church when he wrote his book, is misleading.

Connecting the breakdown of our society — the slavery of young people to drugs, alcohol and gambling — to what's going on at Synod creates the kind of confusion that Mr. Bout wants to dispel. It leads to overreaction and thoughtless despair.

We also think that Mr. Bout's sudden resignation as member of the Christian Reformed Church, after the Maranatha Consistory defeated his motion (see news article), casts some doubt on his real concern for the Maranatha Church, to which he was called as pastor, and for the larger denomination. Maranatha Consistory and Classis Quinte acted properly, therefore, when they consequently deposed him from office.

Still, we decided to publish part of Mr. Bout's article. Because the event that took place in Bowmanville is not isolated to that community. Rather than rely on rumours, we do well to hear more directly what the concerns are that some people have within our community.

Reverend Harry Bout deposed by Classis

Bert Witvoet

Classis Quinte of the Christian Reformed Church met September 28 of this year. At this meeting, Rev. Harry J. Bout, pastor of the Maranatha Christian Reformed Church of Bowmanville, was removed from office. The official minute reads:

"Classis Quinte decides to dismiss Rev. Harry J. Bout as minister of the Word and sacraments in the Christian Reformed Church and considers his status as that of one deposed from office.

"Grounds: 1. He has abandoned his office by resigning his membership in the Christian Reformed Church.

2. He has refused to submit to the government and discipline of his consistory as promised at the time of his ordination and installation.

3. He has refused to follow the designated channels of protest and appeal according to Article 3 of the Church Order.

The action by Classis followed a series of events that took place in the Maranatha Church during the latter part of August this year. According to a statement handed out to members of the congregation by the Consistory on August 29, Rev. Harry Bout resigned as member of Maranatha Church because of the way the Consistory voted on a motion he had placed before that body. The motion urged Maranatha to separate itself from all the sinful decisions of the Synod of the Christian Reformed Church." Bout's motion was defeated by a vote of 10 against and 5 for. The majority of the Consistory felt that "acceptance of this motion would place our congregation in a very exceptional position with the Christian Reformed Church." They also decided not to accept the resignation of membership by Rev. Bout, "as being against article 14 of the Church Order which stipulates: 'A minister of the Word, once lawfully called, may not forsake his office.'"

At the moment, some 15 families of Maranatha Christian Reformed are no longer attending church services at Maranatha but are meeting elsewhere. Rev. Bout has in the meantime been in contact with and has preached for the Orthodox Christian Reformed Church meeting in Maple, Ontario. That group stepped out of the Woodbridge and Second Christian Reformed Churches (north-west Toronto) and is presently pastored by Rev. Harry VanDyken.

It appears that the action by Classis Quinte leaves the Maranatha Church in a position where they must now go ahead and call another minister.

Issues

Out of concern for the CR churches ... cont.

report concludes: "although we must maintain that the Biblical message is rooted in the historical reality of the events recorded in Scripture, we must also recognize that these historical narratives are not purely objective factual accounts (Report 44, p.55). We are further told that "Scripture interprets as it narrates." "In its witness to events it also proclaims the meaning of those events" (p.5). That is why the reports speak of "event character" and "revelational meaning." You are not getting an actual description of what happened in history, but you are receiving an interpretation of that event.

That could mean that when John records Jesus as saying: "I am the way, the truth and the life", it may well be that Jesus never actually spoke those words. What is recorded by John is his interpretation of what Jesus said.

Much more could be said, but the point is clear, again we are faced with the fact that our understanding of Scripture must be brought in line with modern science. This much is clearly the case and, therefore, we have followed the G.K.N. and many others who have gone that route. All attempts in history of the church to 'correlate' the Scriptures with modern sciences have ended up totally bankrupt. As Dr. Machen warned so long ago "the liberal attempt at reconciling Christianity with modern science has really relinquished everything distinctive of Christianity" (*Christianity and Liberal*).

We have clearly seen how the G.K.N. made an about turn between 1926 and 1980. The results are tragic! The C.R.C. has also made an about turn, not because it has officially adopted the clearcut decisions of the G.K.N. in 1967 and 1980, but because it has not dealt with those who hold similar views. It will be only a few years before we are officially as far as the G.K.N.

Conclusion

We must understand that Scripture is not merely a record of revelation (as Report 44 appears to presume) but it is itself revelation. It is the finished and final product of God's supernatural revelation to make us obedient covenant children. "No prophecy of Scripture is of private interpretation for no prophecy ever came by the will of man but men spake from God being moved by the Holy Spirit" (2 Pet. 1:21). Has the Holy Spirit moved your heart to believe every word that is written in the Word? Have you obeyed your Lord? Unless the Scriptures are that precious to us, we will not hear our Lord. We will turn him off with all kinds of excuses of "time-boundness" or "Babylonian or Mesopotamian mythology" or something else.

I plead with you my fellow church members accept the revelation of God in the Scriptures. Do not allow yourselves to be influenced by a liberal theology which takes away the authority of the Bible as Christ himself confronting his people. Believe all of it and live according to it.

I know that the word apostasy sounds harsh but it must be called what it is: spiritual adultery. Already so many lives, marriages and homes are being destroyed by an idol, a god worse than Molech: "Modern liberal theology is worse than following Molech of old," said Francis Schaeffer in *Church Before a Watching World.*

My concern for the Christian Reformed Church, in the words of Francis Schaeffer, is that: "Men — who were supposedly the men of God — have stood by while the children were eaten up by modern theology. And then we are told to show no emotion. ... Every scar this present generation has, every tear cried, every baby which some of you who read this have willfully aborted, every drug trip you have taken, cannot be separated from the fact that the church has turned away and become unfaithful. Men of this generation are babies in the hands of Molech. And are we, as mere dilettantes, supposed to stand by, hear their cries and cover them up by beating loudly the drums of a profitless discussion? I tell you. No. We are to weep and to act."

The Auca story retold

Harry A. de Vries

The missionary outreach to the Auca Indians of Peru that began some twenty-seven years ago is history of which the Christian community needs to be reminded time and again, in part because of the individuals who gave their lives in the effort and also because it reminds Christians of the great commission given in Acts. An Ontario drama group is presently on tour retelling the story on stage.

In January, 1965, five men flew out to a spot on the Curaray River in Peru in an attempt to meet with the Aucas, a fierce jungle tribe that had as yet had no contact with the outside world.

Although the men had tried to establish friendly relations with the natives for some time before their actual landing by dropping gifts to them from their airplane, they were met with hostility. At the first opportunity the natives speared them, seemingly ending the mission to the Aucas.

But the story continues. Sometime after the tragic event, one of the natives, a girl named Dayuma, fled her Auca tribe to the outside for fear of her life. The man who had killed her father had also threatened to kill her.

At about the same time Rachel Saint, sister to Nate Saint, the pilot of the group that had been murdered, felt called to work in the area with the Wycliffe translators. She met Dayuma and was used to bring her to the Lord.

Two years after the death of the five missionaries, two of Dayuma's family members emerged from the forest looking for her. They assured her that the man who had wanted to kill her was now dead and that she could safely return. She did so, and told the tribe about the good intent of the missionaries, and about the God she had come to know.

Through her efforts both Rachel Saint and Elizabeth Eliot, a sister to another one of the five men, became the first outsiders ever to be accepted by the Aucas. Instead of bringing the revenge the natives had expected, the women were able to show in a very real way God's love and forgiveness.

WITNESSES TO THE SPIRIT'S WORKING: *Rachel Saint (l), veteran missionary to the Auca Indians in Peru was present at the premier performance of* ***Dayuma,*** *a theatrical rendition of the mission to the Auca Indians, together with Dayuma (r), the first Auca to turn to Christianity*

As the Indians began giving their lives to Christ one by one, the Auca church was born. And seven years after the "Palm Beach" murders, the gospel message had come full circle. One of the young Auca men became a missionary to Indians further down the river, believing that if he were killed, God would send someone else as He "has sent someone else to us after we speared the foreigners." And some years later Nate Saint's two children visited Palm Beach to be baptized by one of the elders who had been involved in the murder of the five men.

Now this story is being re-enacted in a two-hour stage presentation called "Dayuma" by members of "Youth with a Mission," a Cambridge, Ontario outreach group. "Dayuma" combines creative movement, mime, and drama with music and rear projection (slide) techniques to relate the Auca story in a moving and respectful way. The only talking in the production is done occasionally by a narrator who links various scenes with bits of necessary historical information. Although viewers may question some of the modern visual techniques that are used, one cannot but be impressed by the story and the unique presentation. The total impact of the presentation is powerful. It meets the aims of the group mentioned in a promotional flier, "to challenge Christians to a deeper level of a commitment and to awaken a real consciousness of world missions among its viewers."

The presentation has already appeared in Kitchener, London, Toronto and ran at Mohawk College in Hamilton. From there it moved to Tulsa, Oklahoma. There are as yet no plans to take the production out west, but the cast would be very interested in doing so, should there be enough demand. Relevant information can be obtained from Youth with a Mission, Box 1324, Cambridge, ON N1R 7G6.

Youth with a Mission is an international organization that serves Christ in over 100 countries of the world through short term and career missions. It has training schools that cater to both young and older Christians involving such areas as personal discipleship, evangelism, and creative ministry through the arts and media. It is also involved in international relief services in Thailand, Lebanon, Hong Kong, India and Nepal.

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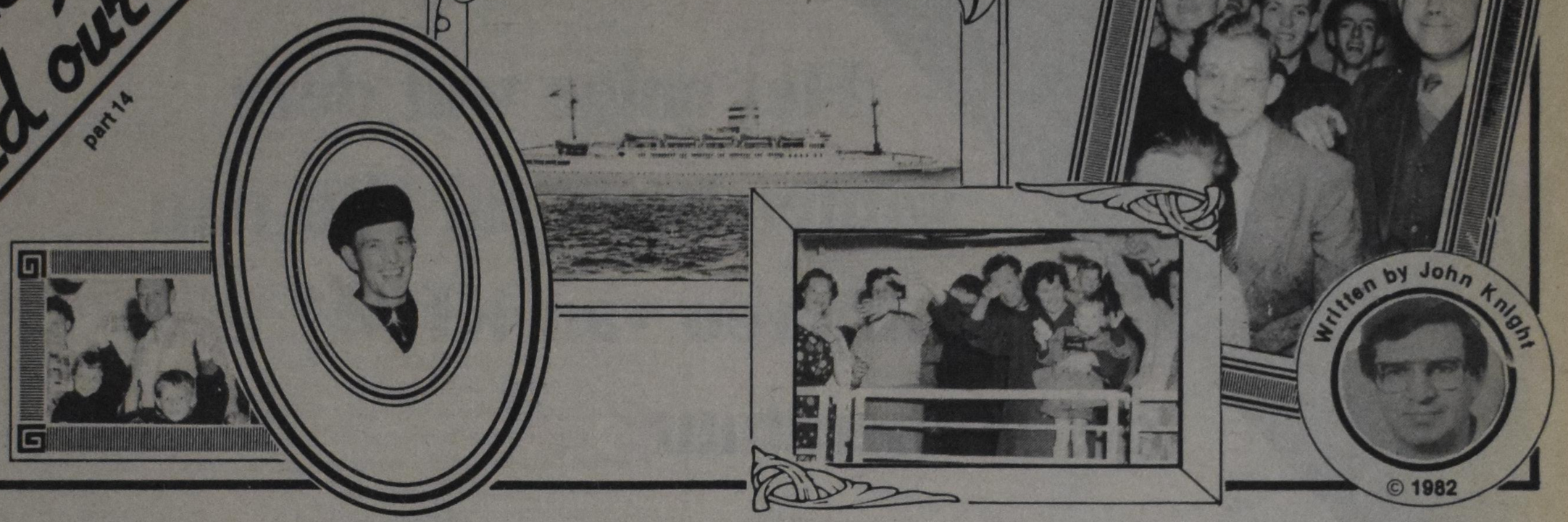
They shaped our lives

part 14



Written by John Knight

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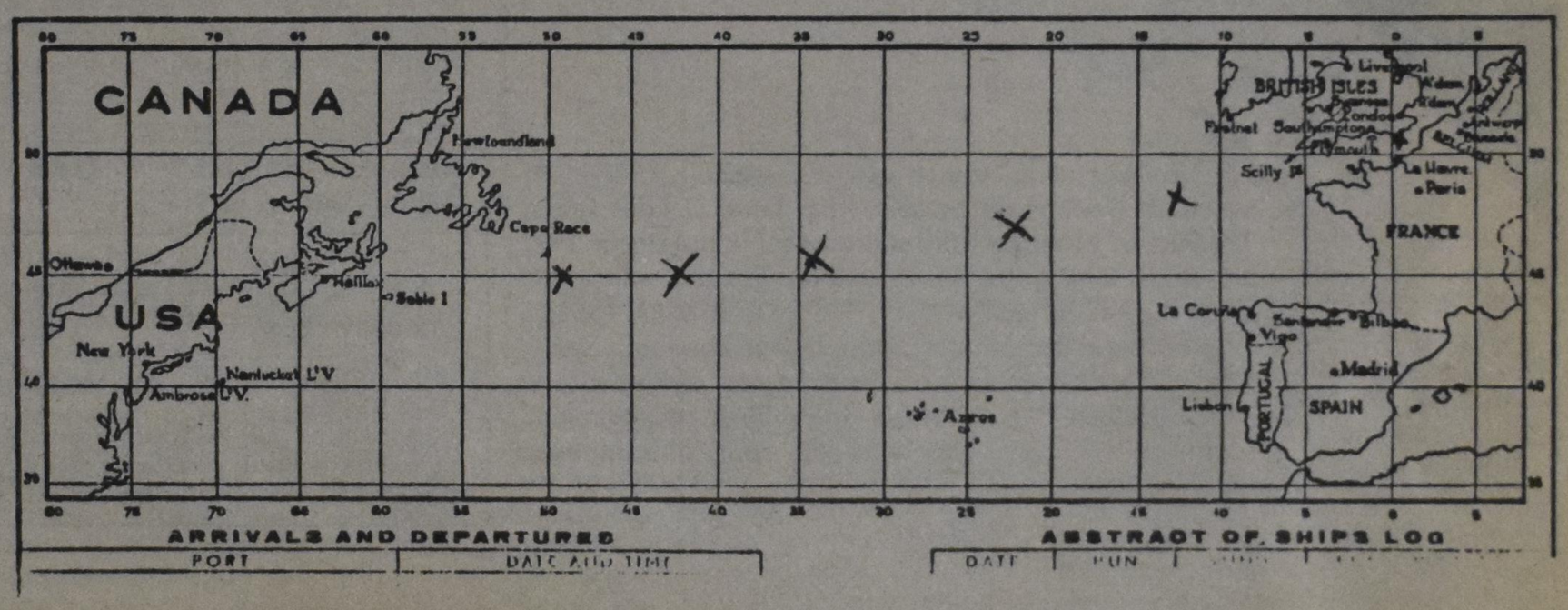

Passengers copied the ship's navigation chart on their passenger booklets. Under ideal weather conditions the course would be further north, skirting the southern shore of Ireland and Newfoundland. The X's indicate the noon location of the ***S.S. Waterman*** *on its April 15, 1952 trip. In stormy weather shorter distances were covered. (Courtesy, Mr. and Mrs. B. Huizinga)*

Community of Strangers (C)

The passenger lists of the ships that brought Dutch migrants to Canada read like a 'Who's Who' of the Dutch-Canadian community now spread from the Atlantic to the Pacific. Names crop up that we have become familiar with, if only through the classified ads in such papers as *Calvinist Contact*, or similar Dutch-Canadian periodicals.

They came from all eleven provinces in The Netherlands, were 'thrown together' for a while as they changed countries, and dispersed to new communities. During the crossing of the Atlantic (and that's especially true of those who came by ship) they became a community of sorts. If you'll pardon the pun, they were literally in the same boat. Protestant and Catholic chaplains on board were usually quite successful in creating a bond of fellowship among the passengers, but everyone knew it was only for a short time.

Honeymooning couples had only eyes for themselves. Mothers were busy catering to the needs of their children. Many were preoccupied with seasickness, writing letters that would be mailed upon arrival in Halifax or Quebec City, or gazing beyond the railing of their bucking ship to a grey horizon, lost in their thoughts.

Tragedy on Board

Some events however, would weld this community of strangers into a caring unit. On at least two occasions tragedy struck the passengers of the *Volendam* at mid-sea.

In July 1950, the father of a Winnipeg-bound family had to be admitted to the ship's infirmary because of complications following surgery. The protestant chaplain spent much time with this man and reported daily to the small group of believers that met each day. (There were only 300 immigrants on board). Many prayers were offered, but God had different plans. The father died before the ship reached Halifax.

Word spread rapidly, not only among the Dutch migrants, but also among the American tourists who were returning from a pilgrimage to Rome as part of the Marian Year. A collection was taken for the family, an incredibly generous one for a group of strangers.

When the ship docked in Halifax on the evening of July 22, the first thing hoisted ashore was the flag-draped coffin of a man who never got to see his family's newly adopted country. As the Dutch national anthem was played at the Halifax terminal, very few dry eyes remained. The community of strangers had become a caring community.

Ria Kroezen recalls the crossing of the *Volendam* ten months later: "As the ship heaved up and down, and angry winds slopped water over the main deck, many of our people asked themselves, 'What are we doing here? Why are we going? What have we done?'

"For one poor soul these questions must have dominated her every waking thought. She was old, she was sick and she was widowed. Canada was still hundreds of miles beyond the horizon. What if it were not as beautiful and rich as they said it would be? What if the people would be unkind? What if ... what if ... The storm and her uncertainty must have caused her to do what she did. In the early hours of the morning, before most people were up, she climbed overboard and let herself slide into the raging waters to be swept away.

"Everyone was shocked. Perhaps it dawned on some for the first time that they had pulled up roots, permanently, and that they were in the middle of an ocean on the way to heaven-knows-where. It was a sobering experience.

"According to regulation procedure, the *Volendam* reversed its engines for a period of ten hours following this tragedy. We were relieved when at last we forged ahead again."

* * *

Many immigrant diaries describe the trip to Canada in detail, from the daily menu to housekeeping chores and a vivid description of the ship's decks and interior. The toilets, especially those on the lower levels where their cavernous pipes leading down, down, down to who-knows-where, were especially fascinating to kids. There were creaking sounds, especially on the older ships, that may have frightened some into believing that things were falling apart. Others saw more humour. "Come and listen to this door, will you?" exclaimed one immigrant, "I swear it's crying for its mother. Do you hear it? It says, *me moer! me moer!* (ma-moohr! ma-moohr!)."

Those who never got seasick knew that the secret to their survival as healthy specimen lay in eating regularly and spending much of their waking hours on deck, or one of the promenades, where the air was fresh. Some thoroughly enjoyed the experience, even during storms. Like children dodging breakers along the seashore, they challenged each other to walk along cables from point A to point B, along the heaving decks and cheered as they got doused by salty spray and crashing waves.

Some recorded their trip on camera. One 15-year old boy moved around the decks with a sketchbook and pencil.

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Dutch

Als je 't mij vraagt

Syrt Wolters

Hoe was de AACS conferentie?

Deze vraag eist natuurlijk enige verklaring. Er zijn zoveel AACS conferenties. Ik bedoel de AACS conferentie die in Zuid West Brits Columbia gehouden wordt. Het eigenaardige van die conferentie is, dat ze gehouden wordt in de Verenigde Staten, ongeveer 150 KM over de grens op een eiland, Whidbey Eiland geheten. Maar voor dat ik wat meer ga zeggen over die conferentie, wil ik graag eerst over wat anders babbelen.

Zo af en toe (aardig geregeld de laatste tijd) gaat de redactie van ons blad mijn praatjes „verluchten" met een plaatje. Als iemand van mijn lezers zou denken, dat ik voor die prentjes verantwoordelijk ben, dan wil ik nu zeggen dat ik er part nog deel aan heb. Maar die plaatjes hebben me wel ideeën gegeven. U herinnert zich wellicht wel, dat het laatste praatje over „inflatie" vergezeld ging van een stoere fietser, die zijn best deed om tegen een steile heuvel op te tornen om maar gauw voorbij die „Bank" te komen. Ik schreef namelijk over de voordelen van fietsen tegenover het gebruik van een auto als een klein voorbeeld van het verlagen van onze levens-standaard. Maar dat is niet de enige reden waarom ik het fietsen aanbeveel. Het is ook een uitstekende manier om fit te blijven. Zoals ik al schreef, ik fiets dagelijks zo'n 25 tot 30 km (vandaar dat plaatje natuurlijk) en voordat ik mijn werkdag begin zwem ik elke morgen 800 meter.

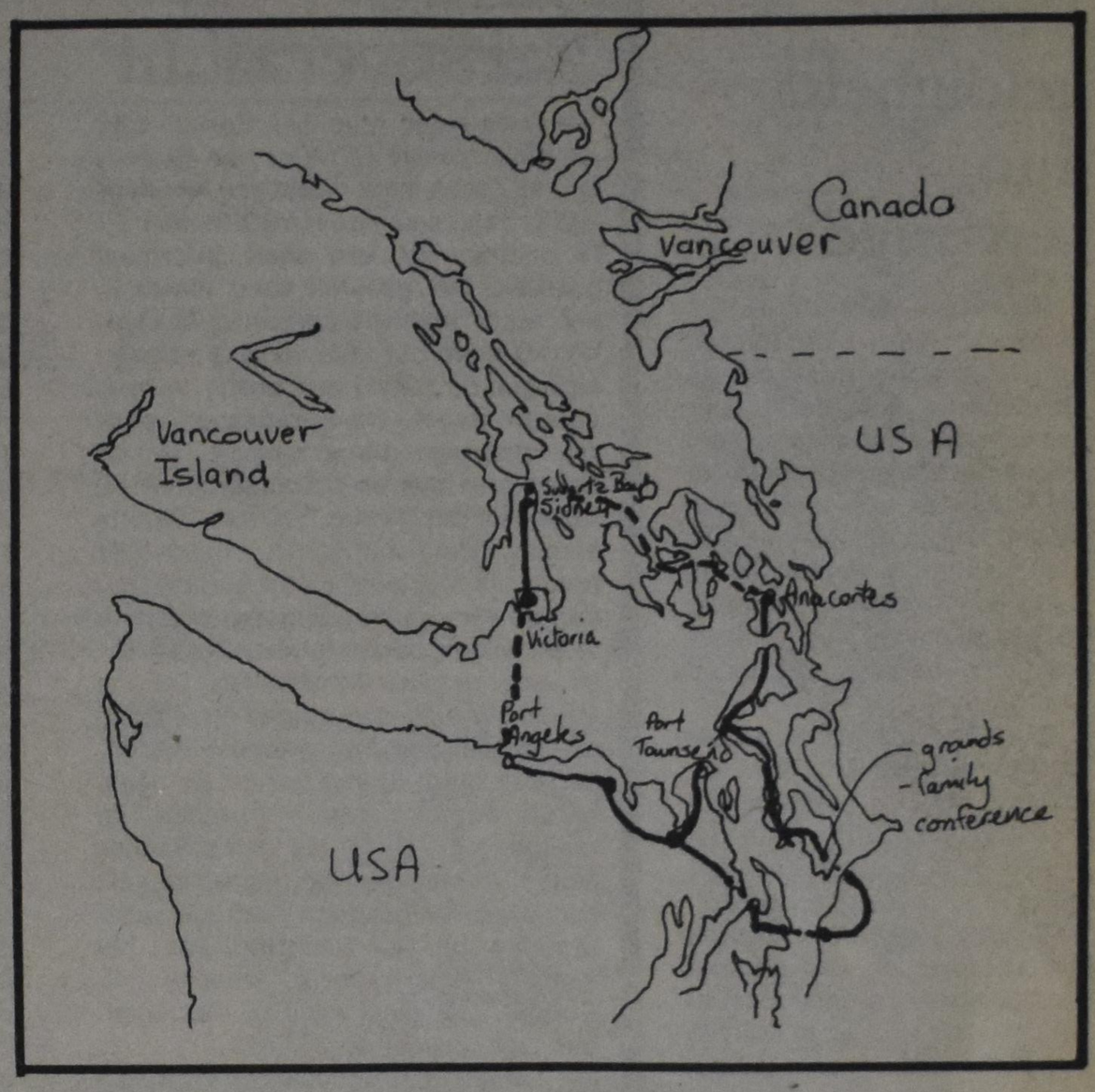
Nou, toen het vorig jaar de AACS conferentie op Whidbey Eiland werd gehouden, besloot ik om er op de fiets heen te gaan. Enkele reis is het zo om en bij 110 km. Om u enigszins een indruk te geven wat voor een fietstocht dat was, doe ik er dit keer een plaatje bij met de kaart van de route, die ik het vorig jaar gegaan ben en welke ik dit jaar nam. Ja, dit jaar heb ik het weer op de fiets gedaan. (Ik hoop dat de drukker van de krant wat kan beginnen met mijn kaartje, anders ben ik bang dat u veel van wat ik over mijn tocht ga schrijven, zult missen.

Het vorig jaar ging ik van Victoria eerst 22 km naar het noorden, naar Sidney. Vandaar ging ik met een veerboot (een groot ding, waar wel 300 autos op gaan en wel 2,000 mensen) naar Anacortes. Die reis met de boot duurt 3 uur.

Ik kwam aan om 3 uur 's middags. Toen moest ik nog ongeveer 75 km fietsen naar de zuidelijke tip van dat eiland, waar de conferentie gehouden werd. Het was al donker toen ik daar aan kwam, maar ondanks de duisternis vond ik het Lake Side Camp toch en ik werd met applaus begroet, want verschillende conferentie gangers waren me al per auto caravaan achterop gekomen en hadden me herkend. Sommigen stopten om hun spijt te betuigen dat men mij geen „ride" kon aanbieden vanwege het feit dat hun voertuig „over-bepakt" was; anderen stopten en bijna dwongen me om mijn fiets en al op de auto te laden en verder te gaan „liften". Dat was natuurlijk de bedoeling niet. Eigenwijs dat ik was, ik wou bewijzen dat ik het doen kon. En dat heb ik bewezen; toen ik aankwam doorstroomde me een gevoel van diepe dankbaarheid aan God, dat hij mij van een goede gezondheid laat genieten, waardoor ik zo'n fietstocht zonder enige hinder kon volbrengen.

Toen ik weer thuis kwam had ik een stille wens dat ik dit een jaar later weer zou kunnen doen. Toen ik van die eerste tocht thuis kwam, kreeg ik van verschillende kanten te horen: waarom heb je niks gezegd? We hadden graag met je meegefietst! Maar toen ik dit jaar weer ging kon niemand anders aan de plannen gevolg geven, behalve een jongen uit de elfde klas, die me vroeg: „Can I come and tag along with you?"

Zo gingen we z'n tweeën op Vrijdag voor het Labour Day weekend 's morgens om half zeven naar de veerboot, niet naar Sidney deze keer, maar de veerboot naar Port Angeles. Als de kaart in de krant gekomen is, kijkt u het maar eens na. Die veer-tocht duurt anderhalf uur, dus om 8 uur 's morgens waren we al in de Verenigde Staten. Toen we een uur gefiets hadden begon



het te regenen; eerst wat zachtjes; toen wat harder en zo langzamerhand trok de hele lucht dicht en het was regen de rest van tocht. We volgden de route over het Hood Canal, waar we weer op een veerboot moesten; dan verder naar Kingston (weer een veer), weer verder van Edmonds naar Mukilteo, waar de laatste veer ons op Widbey Eiland bracht. Toen nog een paar km en we arriveerden in het kamp van de conferentie. We hadden bijna 150 km gefiets, waarvan ongeveer 90 in de regen. We arriveerden als „verzopen katten."

De eersten die ons zagen en ons met handgeklap begroetten waren onze eigen dominee en z'n vrouw, Ds. en Mevrouw Nederlof en vlak daarop een luid Hi Syrt! Dat was de spreker van de conferentie Hendrik Hart.

We namen vlug een warme douche en trokken wat droge kleren aan en waren spoedig weer „boven Jan", gereed om de inleidende „sing-song" bij te wonen. 's Maandags gingen we weer op de fiets naar huis. Nu gingen we noordwaarts in de richting van Anacortes. Een prachtige tocht. Widbey Eiland is bijzonder mooi, maar erg heuvelachtig, wat het fietsen nu niet bepaald gemakkelijk maakte. Indrukwekkend mooi is de „Deception Pass," een nauwe doorgang tussen steile rotsen waar het getij zich doorheen worstelen moet elke zes uren. Een brug, ongeveer 200 meter boven het water, geeft iemand een buitengewoon gezicht op het vechten van het water en de boten die, soms wanhopig, trachten om tegen het tij op te varen. Ik zou dat niet graag doen.

Op de terugweg hadden we prachtig zonnig weer, zodat we „topless" konden fietsen, iets wat mijn vrouw niet bewondert. Ze vindt dat het niet bij me past. Zelf vind ik het een heerlijk gevoel om de zon en de wind op mijn lichaam te voelen. Ik geloof zeker dat het een uitstekende therapie is tegen een heleboel ongemakken.

Maar voor mijn antwoord hoe ik de AACS conferentie vond zult u moeten wachten tot de volgende keer, want met al mijn fiets gebabbel en mijn kaartje heb ik meer dan m'n toegemeten ruimte opgesnoept. Tot de volgende keer dan maar.

J. VanHarmelen

De Scofield Bijbel #5

De Scofield Bijbel, uitgegeven in 1909, herzien in 1917 en daarna weer in 1967, is helaas een Bijbel welks kanttekeningen wij niet kunnen gebruiken. Er zijn veel christenen, vooral in de Amerika's die deze Bijbel dagelijks lezen. Zij heten, zoals we zagen, dispensationalisten, en omdat ze geloven in een wederkomst van Christus voor het stichten van een duizendjarig rijk, is hun volle naam: ,,dispensational premillennialists''. En dat moet wel want er zijn nog heel wat andere premillennialisten. Ze hebben echter een paar zaken gemeen: Ze geloven in twee wederkomsten van de Here Jezus, en in twee opstandingen.

Ons gevoelen is echter dat er geen twee wederkomsten van de Here Jezus zijn, en ook geen twee opstandingen. De Here Jezus zegt in Johannes 5:28,29: ,,Verwondert u niet over het feit dat de Zoon des mensen macht heeft om gericht te oefenen, want het uur komt, dat allen die in de graven zijn, naar zijn stem zullen horen, en zij zullen uitgaan, wie het goede gedaan hebben tot de opstanding ten leven, wie het kwade bedreven hebben tot de opstanding ten oordeel.'' En in Mattheus 25:31-46 zegt de Heiland: ,,Wanneer de Zoon des mensen komt in zijn heerlijkheid, en al de volken zullen voor hem verzameld worden dan zal hij ze van elkander scheiden zoals de herder de schapen scheidt van de bokken ... Deze zullen heengaan naar de eeuwige straf, maar de rechtvaardigen naar het eeuwige leven.'' In Mattheus 16:27 zegt de Here Jezus: dan ... bij zijn komst, zal hij een ieder vergelden naar zijn daden.

Paulus schrijft in 1 Corinthe 15:51: ,,Allen zullen wij niet ontslapen, maar allen zullen wij veranderd worden, in een ondeelbaar ogenblik, bij de laatste bazuin, want de bazuin zal klinken en de doden zullen onvergankelijk worden opgewekt en wij zullen veranderd worden.'' En in 1 Thessalonicenzen 4:16 spreekt Paulus niet over twee opstandingen. U kunt daar niet lezen dat de in Christus ontslapenen eerst zullen opstaan en dat daarna de ongelovigen zullen opstaan. Neen, er is maar één opstanding. Er staat duidelijk dat zij die in Christus ontslapen zijn eerst zullen opstaan om dan met de nog levende gelovigen samen naar de Heiland toe te gaan in de lucht (om met hem niet terug te gaan naar de hemel, noch in de lucht te blijven maar af te dalen naar de aarde). Vers 15 zegt duidelijk dat wij als levende gelovigen geen pre hebben boven degenen die ontslapen zijn.

Ook is het heel vreemd om te denken dat de oud-testamentische eredienst in een herbouwde tempel weer zal worden ingesteld. Zelfs al zouden sommige Joden vandaag dat idee hebben (ze hebben er al een fonds voor) dan is dat nog een bewijs dat de Joden niet begrepen hebben dat de dienst der schaduwen voorbij is. Het eerste voorhangsel is, toen de Here Jezus stierf, van boven naar beneden gescheurd. Lees er Colossenzen 2:16, 17 maar even op na - verschillende zaken waren schaduwen van hetgeen komen moest, terwijl de werkelijkheid van Christus is.

Ds. J.G. Feenstra, van wien ik vroeger veel geleerd heb, door zijn preken, zijn boeken, vooral zijn verklaring van de geloofsbelijdenis en de catechismus, en zijn catechisatieboek getiteld ,,Ons Leerboek'', schrijft: ,,Zeker, Israel is een wondervolk. De Joden hebben altijd geweldig grote invloed gehad. Ook zijn zij door velen sterk gehaat. Het Zionisme is echter meer nationaal dan religieus. Daarom heeft de zending onder de Joden grote betekenis (tegenwoordig zegt men liever: Gesprek met Israel. VH) Deze (dat) heeft toekomst. De Schrift leert echter niet een massale bekering. Wel, dat vele Joden, olijftakken, tot bekering zullen komen. Dan zal het zijn: eerst de Joden, dan de heidenen, en straks weer de Joden, zodat de kern wordt behouden. Zie Romeinen 11:25, 26 (,,Leer en leven,'' blz. 304).

(slot volgt)

Dutch

Visum geldigheids duur gewijzigd

(Canadian Scene) — De Minister van Immigratie, Lloyd Axworthy, heeft aan de permanente commissie voor Arbeiders, Werkgelegenheid en Immigratie meegedeeld dat als iemand een emigratie-visum krijgt, hij nu een jaar kan wachten alvorens het te gebruiken, en dat het dan nog steeds geldig zal zijn. Vroeger was die periode slechts 6 maanden.

De reden voor de verandering, verklaarde de Heer Axworthy, is de recessie in Canada. ,,Er zijn ongeveer 10.000 a 12.000 mensen met emigratie bezig,'' zei hij. ,,Wij schrijven hun nu brieven om te vertellen dat de omstandigheden nu niet zo gunstig zijn als zij hier misschien eerder hebben ervaren, en dat zij nu misschien in overweging moeten nemen of zij hun definitieve verhuizing naar dit land willen uitstellen.''

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Persoverzicht

Carl D. Tuyl

• Onze eigen Allan MacEachen trok als gloednieuwe Minister van Buitenlandse Zaken maar direkt van leer door zijn kollega's van de NAVO-landen uit te nodigen tot een soort informeel gesprek. Dat gesprek vond plaats in een nogal idylliese omgeving in Quebec. U weet dat door recente ontwikkelingen de NAVO een beetje in haar voegen kraakt. De Europeanen, platzak vanwege de depressie in de ekonomie, leveren produkten voor de Russiese pijpleiding die van Siberie afkomt. De Amerikanen vinden dat natuurlijk niet leuk, en dit gesprek zou dan de verstandhouding een beetje in vriendelijker banen leiden. Dat is niet zo erg gelukt. MacEachen zei na afloop dat de besprekingen openhartig en op de man af geweest waren, hetgeen duidt op het feit dat er nogal harde woorden waren gevallen. In reaktie zijn er in de Amerikaanse Senaat al stemmen op gegaan die als een soort vergeldingsmaatregel aandrongen op vermindering van het aantal Amerikaanse troepen in Europa. Dat getal staat op het ogenblik zo ongeveer op 350.000.

• Diplomaten houden vanwege hun zware arbeid lange vakanties. Maar nu zijn toch na het zomerreces de besprekingen over de limitatie van kernbewapening weer op gang gekomen in Geneve. De Russiese delegatie heeft bij monde van haar leider Joeli Kwitsinsky aangedrongen op nieuwe Amerikaanse voorstellen. Die laatste voorstellen van de Amerikanen waren gebaseerd op eventuele terugtrekking van de modernste Russiese raketten. Dat heeft de Russiese delegatie afgewezen om dat daardoor volgens hen het globale nucleaire evenwicht radikaal zou veranderen.

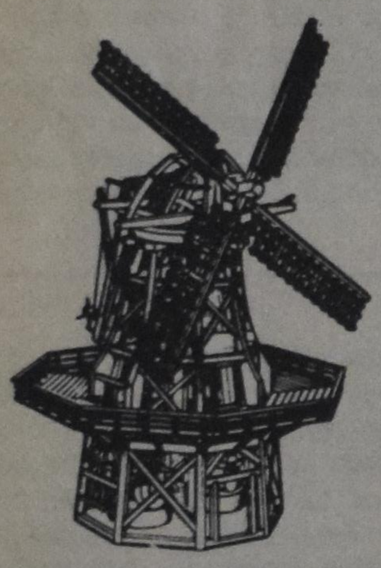
• De vooruitgang van deze onderhandelingen zijn niet vlug genoeg voor de zich zwaar bedreigd voelende Europeanen, en overal springen vredesakties uit de grond als hamburgerstands op de kermis. En je zou zo zeggen dat dat een zaak is waarin weinig onenigheid zou kunnen voorkomen. Maar dan kent u de mens nog niet. De vredesakties kibbelen meer onder elkaar dan twee vrijgezellen die een oogje op hetzelfde grietje hebben. Interessant is de onenigheid in de West-Duitse kerken, die in verband staat met een verklaring van de Reformierte Bund, hoofdzakelijk bestaande uit Luthersen. Deze ,,Bund'' gaf te kennen dat op bijbels-ethiese gronden de vervaardiging, het bezit en het gebruik van kernwapens moest worden afgewezen. De ,,Bund'' gaf die verklaring *status confessionis*, hetgeen betekent dat men als gelovig Christen niet met een schoon geweten van die opvattting kon afwijken. Daartegen is nu de *Evangelische Kirche* in verzet gekomen. Dit West-Duitse kerkgenootschap houdt vol dat uitspraken van een politieke aard geen bindend karakter mogen hebben.

We zien dit konflikt door de hele Westerse kerk heen gaan. Het is een strijd die in Nederland gevoerd wordt tussen het IKV en de Stichting Bijbel en Vredesvraagstukken. Wie de recente diskussies in Calvinist Contact over dit onderwerp heeft gevolgd weet wel dat ook onder ons er geen overeenstemming is inzake de benadering van het vredesvraagstuk. We willen allemaal vrede, en in ons eensgezind streven loopt de polemiek zo hoog dat we op de duur, ondanks de eensgezindheid, flink overhoop liggen. Ra, ra, hoe kan dat?

• Voor wie geinteresseerd is in de politieke verwikkelingen van Nederland deel ik mede, dat informateur Van Kemenade er ogenschijnlijk niet in slaagt een coalitie tussen de Pv.d. A en de C.D.A. tot stand te brengen. Maar ook daar hebben de heren politici niet al te veel haast. Langzaam aan dan breekt het lijntje niet. Een koppie troost hier, en een borreltje daar, zo verzinnen ze op de duur wel wat met elkaar. Ondertussen wordt daar het tekort op de komende regeringsbegroting geschat op tien procent van het nationale inkomen, en sommigen zeggen dat dat zelfs een beetje aan de lage kant geschat is. Hoe kan het, dat regeringen maar door kunnen gaan op de pof te leven?

• Rijkskanselier Helmud Schmidt kreeg de politieke kous op z'n kop en moest het veld ruimen voor een meer rechts georienteerde opvolger. Onder de West-Duitse grondwet ging dat via onderhandse onderhandelingen tussen de partijen en zonder algemene verkiezingen. De verschuiving naar rechts gaat door. Zelfs in de fel linkse Engelse Labour Partij werden al te radikale kameraden de laan uit gestuurd. Deze verschuivingen naar rechts boezemen mij net zoveel vrees in als orienteringen naar de andere kant van het politieke spektrum. Mijn tijdgenoten weten nog wel hoe die stemmingen Duitsland zowel als Spanje tot de afgrond hebben gebracht. Links in het centrum is mijn politiek plaatsje. Ik weet niet of er een korresponderende theologiese positie is, maar als dat zo is neem ik daar mijn plaats maar. Als de vrijzinnigen je konservatief noemen en de konservatieven schelden je uit voor liberaal zit je wel in het hoekje waar de slagen vallen, maar met een paraphrase van een bekend bijbels woord zou ik willen zeggen: wee als een richting alleen maar wel over u spreekt. Zulke mensen geven vaak blijk van gebrek aan uitzichtsvermogen.

Bouw'n Snuyfmoolen in Hout
(anno 1766)



Een prachtig voorbeeld van ouderwetse techniek en een authentic replica van de "Snuyfmoolen" zoals getoond in musea. Alles werkt! Wentel de wieken en beide maalwerken draaien rond, aangedreven door een ingenieus as - en tandwielstelsel in miniatuur. Het pakket bevat meer dan 250 onderdelen waarvan de moeilijkste al klaar zijn. Negen grote vellen met detailtekeningen (ook 3-dimensionaal) en instructie-brochure van 24 pagina's in Nederlands, Engels, Frans en Duits.
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Een Canadese encyclopedie

Susan Pedwell

(Canadian Scene) — In Edmonton, Alberta is men druk bezig met de voorbereiding van een encyclopedie over Canada. Dit werk, dat meer informatie over Canada zal bevatten dan enig ander bestaand werk wordt *The Canadian Encyclopedia* genoemd.

U kunt verwachten het in het najaar van 1985 te kunnen kopen in alle boekwinkels en in het driedelige werk kunt u antwoorden vinden op vragen als: Wanneer is Anne Murray geboren? (1945), Hoe heten de kinderen van Eerste Minister Trudeau? (Justin, Sacha en Michel), en Welk nummer draagt Wayne Gretzky op zijn hockey shirt (99).

De antwoorden op dit soort vragen kunt u niet vinden in *The Canadiana*. En dat komt eenvoudig omdat dit werk in 1957 is verschenen en niemand toen nog had gehoord van superstar Gretzky.

The Canadiana geeft een beeld van Canada zoals het in de vijftiger jaren was. Volgens die encyclopedie had Canada geen last van pollutie, had niemand nog gehoord van ,,biculturalism'' en bestond er in Canada eigenlijk alleen maar landbouw. Op de omslag ziet u een vrouw die haar kippen voert op het moment dat haar man op zijn tractor thuis komt van het werk op het land.

Sinds die tijd is er nogal wat veranderd in Canada. De landbouw speelt nog steeds een grote rol, maar ook computers, politiek, kunst, het stadsleven en ... hockey beinvloeden het leven van de gemiddelde Canadees. In *The Canadiana* wordt geschreven over twee hockey spelers; in *The Canadian Encyclopedia* worden er 25 besproken.

Het samenstellen van een encyclopedie is een dure zaak. Ter gelegenheid van het 75-jarig bestaan van Alberta als provincie (in 1979) heeft de provincie besloten een deel van de kosten te betalen. Dank zij die toelage gaat het werk slechts $145 kosten in plaats van $450. Bovendien stelt de regering van Alberta een exemplaar van de encyclopedie beschikbaar aan alle scholen en openbare bibliotheken in het land ter gelegenheid van die 75ste verjaardag van Alberta.

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THANKS

BOERSMA: Family Dick Boersma, wish to thank everyone for the prayers, words of comfort, cards and visits we received at the sudden passing away of our beloved son and brother, Daniel Perry.
R.R.#2, Norval, ON L0P 1K0

BOONSTRA: We express our sincere thanks to our children, grandchildren and friends who made the day of our 55th Wedding Anniversary an unforgettable one. Also thanks for the many cards and flowers. Above all, we are thankful to our Lord who, in his goodness, spared our lives so that we could celebrate this day together.
Mr. and Mrs. J. Boonstra, Telkwa, BC.

BIRTHS

DEBOER: We joyfully announce the birth of RACHEL JENNIFER on August 27, 1982. A sister for Esther and Curtis.
Henry and Margaret DeBoer.
"And any of you who welcomes a little child like this, because you are mine, is welcoming me and caring for me" (Matthew 18:5).
1590 Michigan Rd., Sarnia, ON N7T 7H4

DONKER: We, John and Barbara, thank God for entrusting us with a precious gift from heaven, a daughter, CASANDRA MARGARET, a sister for Alisa and Stephen, born on September 21, 1982; 5th grandchild for Mr. and Mrs. W. Donker, of Fenwick, Ont., and 3rd grandchild for Mr. and Mrs. L. Veenema of Burlington.
P.O., Fenwick, ON L0S 1C0

HORDYK: We see the Lord's mighty handiwork and are thankful for his blessing to us in the birth of our second healthy child, SARAH NOELLE, born October 1, 1982. A sister for Amy Nicole.
Barry and Joanne Hordyk (nee VanderKruk)
R.R.#1, Robson Rd., Waterdown, ON L0R 2H0.

HORNSVELD: Gordon and Glenda (nee Janssens), thank the Lord for the birth of their first child, HEATHER ANNE, born September 23, 1982, weighing 7 lbs. 15 oz. Granddaughter for Henk and Nel Hornsveld of Hamilton and Hilda Janssens of Mount Hope.
#518 - 334 East 14th St., Hamilton, ON L9A 4C2

SCHUURMAN: Ralph and Audrey give praise and thanks to God, who has again blessed them with the precious gift of a child, JEREMY PETER, born October 6, 1982. A little brother for Alison. Second grandchild for Mr. and Mrs. P. Van Schepen and 11th grandchild for Mr. and Mrs. C. Schuurman. Another great-grandchild for Mrs. B. Regnerus of Dundas and Mrs. D. Van Schepen of The Netherlands.
R.R.#2, Branchton, ON N0B 1L0

BIRTHS

VANOOSTVEEN: With much joy and thankfulness, we, John and Debbie, praise our Lord for entrusting us with a precious little son, MICHAEL WILLIAM, born September 29, 1982. First grandchild for Karl and Bea Maartense and for Adrian and Helen Vanoostveen.
4311 Old Orchard Ave., #807, Montreal, Quebec.

MARRIAGES

DEVRIES-BIESHEUVEL: Mr. and Mrs. Allen DeVries are happy to announce the forthcoming marriage of their daughter, MARION to ARIE, son of Mr. Bob Biesheuvel. The wedding ceremony will take place, D.V., on Saturday, October 23, 1982, at 4:00 p.m., in the Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. Dr. R. Koolstra officiating.
Future address: P.O. Box #67, Patricia, AB T0J 2K0

VANDERVECHT-ZIETSMA: The children of Mrs. JANTINA VAN DER VECHT, Strathroy, and of Mr. FRED ZIETSMA, Burlington, are happy to announce the forthcoming marriage of their parents. The ceremony will take place, D.V., on Friday, October 22, 1982, at 4:00 p.m., in the Strathroy East Chr. Ref. Church. Rev. J. Tangelder officiating.
Best wishes only, please.
Reception right after the ceremony.
Future address: 554 Dynes Rd., Burlington, ON L7N 2V2

ANNIVERSARIES

1922 October 31 1982

It is with thanksgiving to our faithful God, that we hope to commemorate the 60th Wedding Anniversary of our parents,

KLAAS and HARMKE BOS

We pray for his continued care over them.
Barb & Max Hoogstra — Red Deer, Alta.
Ena & Joe Smids — Sarnia, Ont.
Alice & Jake Arends — Strathroy, Ont.
Hilda & Stan Smids — Wyoming, Ont.
Clara & John Beishuizen — Sarnia, Ont.
26 grandchildren and 40 great-grandchildren.
Open house on Saturday, October 30, 1982, from 2 - 4 p.m. at the Second Chr. Ref. Church, Sarnia, Ont.
Home address: 105-1202 Pontiac Crt., Sarnia, ON N7S 4M8.

1952 1982

October 6

"Unless the Lord builds the house, its builders labour in vain" (Psalm 127:1).
With joy and thanksgiving, we congratulate our parents on their 30th Wedding Anniversary.

NICHOLAS and JOHANNA VELDHUISEN
(nee Kaemingh)

May the Lord continue to bless them as they continue their life together.
Love from their children and grandchildren:
Margaret & Willard Dykstra; Nathaniel, Theodore
Arnold & Joyce Veldhuisen; Darren, Nicholas, Neil
Gary & Anita Veldhuisen; Mariam
Grace & Clarence Joldersma
Nicholas & Jeannette Veldhuisen; Leah, Michelle
Richard & Geneva Veldhuisen; Matthew
Marie-Anne & Theo DeGroot
Dianne (& Ed Heerema)
Joanne & Elco VanderGrift (fiance)
Alice
Gerald
Joyce
Peter
Anita
Wilma
Home address: R.R.#2, Emo, ON P0W 1E0

ANNIVERSARIES

The Netherlands Lacombe, Alta.
1957 November 11 1982

With great joy and thanks to our heavenly Father, we are very pleased to announce the 25th Wedding Anniversary of our dear parents,

GERRIT and IESKE HEERSINK
(nee Paul)

We thank the Lord for his tender care and guidance shown towards them in these past 25 years, reflected in their loving care towards us. We pray that the Lord will richly bless you for many more years together.
Their loving children and grandchildren:
Roland & Betty Heersink; Joel, Brittany — Phoenix, Arizona
John & Annette Heersink — Edmonton, Alta.
Paul Heersink — Edmonton, Alta.
Home address: Box 1149, Lacombe, AB T0C 1S0

1957 1982

October 19

We are happy to announce the 25th Wedding Anniversary of our parents,

HARRY and BERNICE VAN DER ZAAG
(nee Kadyk)

The Lord has greatly blessed us as a family. His name be praised!
With love from:
Peter
Raymond & Jayne — Lansing, Mich.
Homer
David
Open house on Saturday, October 23, 1982, from 3-5 p.m., at the Chr. Ref. Church of Alliston.
Home address: R.R.#2, Alliston, ON L0M 1A0

OBITUARIES

Our Covenant God and Father called home his child, our daughter and sister,

GABRIELLA MARIETTA BATELAAN

at the age of 16 years.
Andy & Tannie Batelaan
Rene — (C.A.F. Base Lahr, Germany)
Amy — (Dordt College, Sioux Center, Iowa, U.S.A.)
Psalm 139.
October 4, 1982.
Home address: Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7

On October 4, 1982, the Lord called unto himself our niece and cousin,

GABY BATELAAN

in her 17th year.
May his shalom continue to be with the family.
Henk J. Vandermaas
Cornelia
Chris
Margaret

On Monday, September 27, 1982, the Lord took home to himself our dear husband, father and grandfather,

FRANK STIKSMA

at the age of 67 years.
"I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that do his commandments, that they may have right to the tree of life and may enter through the gates into the city" (Rev. 22:13,14).
Beloved husband of Clara Stiksma (nee Aukema).
Father and grandfather of:
Harry & Edith Debree; Kathy, Sherryl, Kevin, Jason — Edmonton, Alta.
Hank & Renie Van Ryk; Hendrik, Andre, Carl — North Vancouver, BC
Harry & April Stiksma; Micki, Jodi — Surrey, BC
Ed & Penny Stiksma — Edmonton, Alta.
Henry & Marcia Stiksma; Timothy — Calgary, Alta.
Home address: 11003 - 122 St., Edmonton, AB T5M 0B2

OBITUARIES

Suddenly on October 3, 1982, the Lord took home our dearly loved son, brother and uncle,

HENRY FENNEMA

at the age of 52.
We rejoice in the knowledge that he may forever celebrate the marriage feast of the Lamb.
"And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28).
Mrs. Louise Fennema
Tina & Bert Tigchelaar
John & Tina Fennema
Sadie & George Mantel
Nellie & John De Leeuw
Joe & Wilma Fennema
Betty & Joe Groen
nephews and nieces
Home address: 39 Lister Ave., Hamilton, Ont.

For us unexpected, but in his time, the Lord has taken from our family, our dear husband, father and grandfather,

ALBERT KOK

at the age of 69 years.
Sadly missed by his wife Jantje Kok (nee Zonnenberg).
daughter Jane & her husband Bas van't Voort — Grand Rapids
son Keith & his wife Marty (nee Antuma) — Chatham
daughter Marianne & her husband Adrian Koene — Toronto
son Ed & his wife Carol (nee Campeau) — Chatham
13 grandchildren
Romans 8:28.
October 1, 1982.
Chatham, Ont.

"The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lamentations 3:22, 23).
On September 25, 1982, the Lord took unto himself our loving husband, father, grandfather and great-grandfather,

PIETER SIKKEMA

in his 80th year.
Dear husband of Jane Sikkema (nee Schuil).
Beloved father of:
Mellina & Bert Kamphuis — Mississauga
Sidney & Margaret Sikkema — Moorefield
Harry & Rhea Sikkema — Mississauga
Grace & Harry Sloots — Burlington
Theresa & Wolf Gellenthin — Burlington
Also survived by 22 grandchildren, and 8 great-grandchildren, as well as 3 sisters and 5 brothers.
Funeral service was held at the Chr. Ref. Church of Clarkson, Ont., on Tuesday, September 28, 1982 at 2 p.m.
Home address: 7900 McLaughlin Rd. S., Hope Towers #2501, Brampton, ON L6V 3N2.

On Saturday, September 25, 1982, at the age of 67, the Lord took unto himself, our beloved husband, father, and grandpa,

RIKKERT VOS

Beloved husband of Janlina Vos (Groot).
Dearly missed by his wife, and children:
Evert & Barb Vos — Belleville, Ont.
Alice & Albert Schipper — Charlottetown, P.E.I.
Stella & Charles De Vries — Belleville, Ont.
Jim & Carol Vos — Belleville, Ont.
Hilda & Ribbin Humphreys — Belleville, Ont.
Hugo & Margerette Vos — Hayby Station, Ont.
Rick & Susan Vos — Richmond, B.C.
Juanita & Dan Payne — Belleville, Ont.
Pre-deceased by son Walter.
24 grandchildren and 4 great-grandchildren.
"I will dwell in the house of the Lord forever" (Psalm 23).
Home address: Quinte Living Center, 370 Front Street, Belleville, Ont.

OBITUARIES

Op 25 september 1982 nam de Here tot zich ons club lid,

PETER G. VAN RHYN

Hij was een gezien lid van de Golden Age Club van de Second Christian Reformed Church in Edmonton, Alta. Wij bidden God om troost en kracht voor zijn weduwe en kinderen.
Edmonton, Alta.

"The Lord is my Shepherd I shall not want" (Psalm 23:1).
On Saturday, September 25, 1982, after a short illness, the Lord took home his child, our husband, father, grandfather and great-grandfather,

PETER G. VAN RHYN

at the age of 75.
Much loved husband of Maria P. Van Rhyn.
Father of:
Ini & Ted Jager — Edmonton, Alta.
Ann & Albert Ralleman — Surrey, BC
Bernard & Wilma Van Rhyn — Prince George, BC
Dixie & Jack Van der Vinne — Edmonton, Alta.
Mary & Ed Wiersema — St. Albert, Alta.
Gerda & Len Heerema — North Vancouver, BC
Benna & Peter Nicolai — Brampton, Ont.
Gerry & Alice Van Rhyn — Calgary, Alta.
Pieta & Herman Borkent — Edmonton, Alta.
Also survived by 33 grandchildren, 15 great-grandchildren and 1 brother and wife in Houston, BC.
The funeral took place on Tuesday, September 28, 1982, in the First Chr. Ref. Church of Edmonton, Alta. Rev. H. Samplonius officiated.
Corresponding address: 14108 - 109 B. Ave., Edmonton, AB T5M 2L1

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End of October, beginning of November, a young **FARMHAND** needs another employer, preferably Christian Reformed; reference of present employer available. Please phone: (416) 623-4120.

Classified Advertising

EMPLOY. WANTED

Evangelist Fred De Vries has faithfully served Glad Tidings in Edmonton, Alberta for 7 years and Riverdrive Park Community Church in Ontario for 5 years.

On August 18, 1982, the sponsoring churches decided to discontinue Adult Outreach, so at this time the Consistory of Holland Marsh Christian Reformed Church informs the churches that evangelist Fred De Vries is now available for call in an evangelistic or educational position.

His address is:
P.O. Box 75,
Riverdrive Park, ON
L0G 1S0
Telephone: (416) 775-6253

HELP WANTED

Subject to the approval of Academic Council and the Board of Governors, Redeemer College is considering an expansion of its program for 1983-84 which will require full- or part-time positions in the following areas:

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Those who wish to be considered for a full-time position, should hold the doctorate or its equivalent or should be nearing the completion of their degree.

Inquiries should be sent to:
Justin Cooper, Acting Dean
Redeemer College
467 Beach Boulevard, Hamilton, Ontario L8H 6W8

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Events/Books

Devotional

Geared to personal celebration of communion

The Lord's Supper, Martin E. Marty, Fortress Press/McGraw-Hill Ryerson. Reviewed by Rev. A.A. Van Geest, Trenton, ON

This booklet is written by a Lutheran and it clearly reflects Lutheran theology and liturgy. It is not, however, a theological treatment of the Lord's Supper, but it reflects on the experience of this sacrament. It is a gem that also makes profitable reading for the Calvinist.

This booklet brings to life the celebration of forgiveness. Through chapters on "preparation," "the service," and "reflections during communion," the author takes us through communion at the level where the average communicant may experience this observance. And through it all he drives home the point: It is for you. This booklet reads like a personal letter, catching you where you are and serving to you as a guide and stimulation in your celebration of the Lord's Supper. It may be a great help to give new meaning to our personal celebration of this sacrament.

ATTENTION!

All Christian Reformed Hockey Teams in Ontario:
There will be a 12 team all-Ontario Tournament, on Monday, December 27, 1982, in the city of Brampton, Ontario.
The tournament will be one of the highest calibre.
Still some openings for teams that are interested.
All those teams who have played in the tournament last year, would you please contact George Roos by phone or letter immediately!
For further information please write:

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Let's Play Chess

Editor: Pete Layer

Results: Group 1982

J. Vander Geest ½ (1½) P.W. Lamain ½ (½)

Six of the eight players, including the above still have good chances to reach the Finals, but no one is assured of a spot yet. Four of the ten scheduled games have been completed. The calibre of chess is quite high as the following game will show.

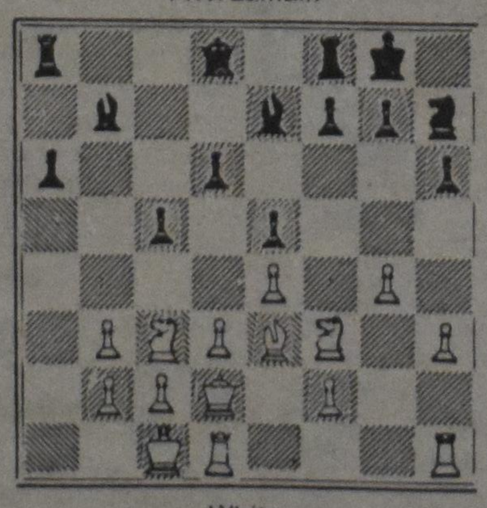
Roy Lopez

White	Black
J. Vander Geest	P.W. Lamain
1. P-K4,	P-K4;
2. N-KB3,	N-QB3;
3. B-N5,	P-QR3;
4. B-R4,	N-KB3;
5. P-Q3,	P-Q3;

This series of moves is commonly called the Roy Lopez Opening named after the earliest known chess theorist who discussed it in a work published in 1561. An earlier German work mentioned it already in 1490. The variation chosen by the players in this game is known to be a quiet one. Steinitz, the best player in the world from 1872 until 1894, preferred this variation.

White	Black	White	Black
6. P-KR3,	B-K2;	11. NxNP,	B-N2;
7. N-QB3,	P-QN4;	12. N-B3,	P-KR3;
8. B-N3,	N-QR4;	13. Q-Q2,	0-0;
9. B-K3,	NxB;	14. P-KN4,	N-R2;
10. RPxN,	P-B4;	15. 0-0-0,	(Diagram)

Black
P.W. Lamain



White
J. VanderGeest
Position after 15. 0-0-0

Here is a surprise! White usually castles on the King side. This promises to be a stormy rather than a quiet game. Should Black muster his forces on the Queen side to surprise White? Can Black withstand a White King side assault? Black decides to neutralize White's attack.

White	Black	White	Black
15....,	N-N4;	19. BxB,	QxB;
16. NxN,	BxN;	20. QxQ,	PxQ;
17. P-R4,	BxRP;	21. R-R5,	P-B3;
18. QR-N1,	B-N4;	22. QR-R1,	K-B2

Neither side was able to penetrate the pawn structure and the game ended in a draw some moves later. Black's decision to defend the King side resulted in insufficient force for White and Black to launch dangerous attacks on either side of the board. Black made a wise decision considering the open KR's file White obtained so soon after the 15th move.

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Calendar of events

Sept. 17 - Dec. 4	Back to God Hour Rallies: Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Wingham Public High School, 8:00 p.m.; Dr. Nederhood. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhood. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
Oct. 16	Conference of the Canadian Scientific and Christian Affiliation on "Christian Response to Environmental Crisis," Holy Cross Roman Catholic Church, Ottawa, 9:30 - 4:00. Open to public.
Oct. 17 - Oct. 31	Back to God Hour Rallies: Oct. 17, Sherwood Park; Oct. 19, Edmonton; Oct. 21, Edmonton; Oct. 22, Neerlandia; Oct. 23, Edmonton; Oct. 25, Lacombe; Oct. 26, Red Deer; Oct. 27, Calgary; Oct. 28, Lethbridge; Oct. 29, Nobleford; Oct 31, Calgary. See local ads for time.
Oct. 18 - Nov. 12	Prof. Hendrik Van Riessen to give public addresses in communities across Canada and the U.S.A.; watch for local announcements for dates and places.
Oct. 20	7:30 p.m. Creation/Science Seminar in the East Strathroy Chr. Ref. Church. Speakers are: David Herbert: "Man, the Image-bearer of God"; Gary Webb: "Secular Humanism"; Denis Mercier: "Science Defined".
Oct. 23	Hamilton, Christ Church Cathedral, James St., at 8:00 p.m. Organ and choir concert by the choirs and orchestra of the Ontario Christian Music Assembly; director Leendert Kooy and organist Andre Knevel.
Oct. 23	Trinity Christian School, Burlington will hold its annual bazaar. 10:30 a.m.: Fashion show; 11:30 a.m.: Main bazaar; 6:00 p.m.: giant auction.
Oct. 23	Choir and organ concert. In the Christ Church Cathedral in Hamilton at 8:15 p.m. By the Choirs and Brass of the Ontario Christian music assembly under the direction of Leendert Kooij with Andre Knevel on the organ.
Oct. 26	Salem evening will be held at Hebron Chr. Ref. Church in Whitby at 7:30 p.m.
Oct. 29, 30	Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.
Nov. 6	Ontario Alliance of Christian Schools 30th Anniversary Banquet; 5:30 p.m. John Knox Christian School, Brampton.
Nov. 10	Salem evening will be held in the Bethel Chr. Ref. Church, Waterdown.
Nov. 13	Back to God Hour Rally at 8:15 p.m. in St. George's Anglican Church, Woolwich Street in Guelph. Dr. Nederhoed will speak and the music is by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ.
Nov. 20	The Choirs of Brantford CRC and Ref. Churches and organist Andre Knevel will present a program of sacred music at Alexandra Presb. Church in Brantford, at 8 p.m.

Evening of Reflections and Joy with Herman deJong, Salem Development Director will be held at the following places: Oct. 18, Brantford CRC's, 8:00 p.m.; Oct. 20, Drayton, First CRC, 8:00 p.m.; Oct. 26, Whitby, Hebron CRC, 7:30 p.m.; Oct. 28, Lindsay, First CRC, 8:00 p.m.

The Canadian Home Bible League: Van Polen Multi-Media presentations; Oct. 9, Carman; Oct. 10, Winnipeg (2); Oct. 13, Winkler; Oct. 16, Edmonton; Nov. 7, Burlington; Nov. 8, St. Catharines; Nov. 9, Cambridge; Nov. 10, Stayner; Nov. 11, Winona; Nov. 12, London; Nov. 13, Burlington; Nov. 15, Dundas; Nov. 16, Georgetown; Nov. 17, Grimsby; Nov. 18, Toronto; Nov. 19, Woodstock; Nov. 20, Guelph; Nov. 21, Kitchener; Nov. 24, Clinton; Nov. 25, Exeter; Nov. 26, Sarnia; Nov. 28, Sarnia; Nov. 28, London; Nov. 30, Chatham; Dec. 1, Chatham; Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

THE NATIONAL ANNUAL MEMBERSHIP MEETINGS OF CITIZENS FOR PUBLIC JUSTICE will be held on the following dates and places (at 8:00), in Alberta: Southern Alta., **Oct. 28,** Immanuel Chr. School, Lethbridge, Everett Tanis, 732-4681; Central Alta., **Nov. 1,** Blackfalds United Church Hall, Rose Konynenbelt, 343-1395; Northern Alberta, **Nov. 5,** Neerlandia Chr. School, Margaret Dykstra, 674-3769; Edmonton area, **Nov. 8,** The Kings College Building, Nolan Van Gaalen, 435-4158; Calgary area, **Nov. 12,** Calgary Chr. School, Jenny Krabbe, 276-5709.

CPJ 1982 Regional Annual Meetings: Calgary: November 12, 1982 at 8:00 p.m. in Calgary Christian School; contact Jenny Krabbe, (403) 276-5709. Lethbridge: October 28, 1982 at 8:00 p.m. in the Immanuel Christian School. Contact Evertt Tanis, (403) 732-4681. Blackfalds: November 1, 1982 at 8:00 p.m. in Blackfalds United Church. Contact: Rose Konynenbelt, (403) 343-1395. Edmonton: November 8, 1982 at 8:00 p.m. in Kings College. Contact Nolan VanGaalen, (403) 435-4158. Neerlandia: November 5, 1982 at 8:00 p.m. in Neerlandia Christian School. Contact Margaret Dykstra, (403) 674-3769.
British Columbia. Vancouver: October 15, 1982 at 8:00 p.m. in 1st Chr. Ref. Church of New Westminster. Contact Joyce Tolman, (604) 521-4673. Smithers: December 1, 1982. Contact Janna Seinen, (604) 635-4503. Victoria: October 23, 1982. Contact Henk Lammers, (604) 479-4152. Terrace: December 21, 1982. Contact Harry Kruisselbrink, (604) 847-3638.
Ontario. Brampton: October 23, 1982 at 1 p.m. in John Knox Chr. School. Contact Connie Dryfhout, (416) 451-9865. London: November 20, 1982 at 1 p.m. in London District Chr. School. Contact David Broad, (519) 433-0718. Hamilton: November 27, 1982 at 1 p.m. in Redeemer Chr. High School. Contact Walter Neutel, (613) 731-7141.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Oct.22	Wed.Oct.20	Fri.Oct.15-10a.m.	Wed.Oct.13-noon
Fri.Oct.29	Wed.Oct.27	Fri.Oct.22-10a.m.	Wed.Oct.20-noon
Fri.Nov.5	Wed.Nov.3	Fri.Oct.29-10a.m.	Wed.Oct.27-noon

Books

Cults

The standard texts on cults

The Kingdom of the Cults: An Analysis of the Major Cult Systems in the Present Christian Era, Walter Martin, Bethany House/ Welch, 1981, Thirtieth Printing; hc., 443 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Dr. Martin's **The Kingdom of the Cults** is not just another book on the avalanche of sects and cults. It has been reprinted 30 times and was revised in 1977. Because this book is dated, the current developments in the traditional sects and the latest arrivals on the sect and cult scene are not discussed. This is unfortunate.

The purpose of the volume is to awaken interest in evangelizing members of sects and cults, to point out the flaws in their systems, to provide pertinent information for the Christian and to familiarize the reader with the cardinal truths of the gospel. To achieve these aims the rise of the sects and cults in North America is analyzed, and the major teachings of these movements are theologically evaluated and contrasted with historical biblical theology, wit' an emphasis on exegesis and doctrine.

How do we approach members of sects and cults with the gospel? We must see them as individuals who are in need of the Saviour. A Christian may never be out just to win an argument. He must familiarize himself to some extent with the terminology of the major sect and cult systems. He should also realize that sects and cults re-define standard theological terms. They manipulate Christian terminology and borrow liberally from the Bible — almost always out of context. They rarely discuss the essential problem of evil, the existence of personal sin, or the necessity of the atonement of Christ as the sole means of salvation.

Why the rise of the sect and cult influence? Dr. Martin gives three reasons. First, the church's woeful delinquency in the exercise of evangelism. Second, the lack of doctrinal knowledge. Third, the average Christian's inability to document the why of his belief from scripture. Hence, the need for doctrinal preaching and teaching.

I do have a few disagreements with the author. He advocates prayers as an evangelistic tool. About his meeting with Jehovah's Witnesses he writes: "During my opening and closing prayers I would totally preach the gospel, emphasizing the deity of Christ, his death for our sins, the certainty of knowing that we have eternal life now, by faith in him and that salvation comes by grace alone, independent of human works. I would profusely quote the scriptures, and in actuality by preaching a three-minute sermonette, subliminally implanting the true gospel of Jesus Christ and, I might add, blissfully uninterrupted." I don't believe that prayer is meant to make announcements or to preach a gospel message. In prayer we address God in praise, confesson and petition.

Furthermore, Dr. Martin's charge that in the Philippines Christianity is caricatured as "the white man's religion" is mistaken. Folk Catholicism is viewed by Filipinos as part of their heritage and culture. Dr. Martin's definition of cults is too narrow. He says that "a cult might also be defined as a group of people gathered about a specific person or person's interpretation of the Bible." In today's situation, this definition applies more directly to the sects which have a Christian origin. Cults are those movements that have their roots in non-Christian religions and cultures.

However, I do believe that this book will remain a standard text for the study of Jehovah's Witnesses, Christian Science, Mormonism, Spiritism, Father Divine, The Theosophical Society, Zen Buddhism, Swedenborgiansim, Bahia, The Black Muslims, The Unity School of Christianity, Herbert W. Armstrong's Worldwide Church of God and Seventh Day Adventism. I wholeheartedly recommend the volume to anyone who wants to make a thorough study of these traditional sects and how to approach them.

Dr. Walter Martin is a Reformed Baptist who earned his doctrinal degree at the California Western University in the field of Comparative Religions and has authored a dozen full-length books, six booklets, and numerous articles. He is also the founder and director of The Christian Research Institute located in Anaheim, California, which provides those interested with up-to-date information on the sect and cult movements.

Geography

Israel photo album

Come See the Place, The Holy Land Jesus Knew, photographs by Gordon N. Converse, text by Robert J. Bull and B. Gobbey Crisler; Prentice Hall; hc., 144 pp., $15.95. Reviewed by Rev. J. VanHarmelen

Church-father Jerome once wrote: "Just as those who have seen Athens understand Greek history better, and just as those who have seen Troy understand the words of the poet Virgil, thus one will comprehend the scriptures with a clear understanding who has seen the land of Judah with his own eyes."

With this book it is now possible for everyone to see the Holy Land Jesus knew. In a neatly arranged format with photos and copy on opposite pages the material in the book blends together in a worthwhile message. Wholeheartedly recommended. Keep it in mind for Christmas.

Bible study

More on creation

Evolution or Creation: Vol. IV, The Doorway Papers, Arthur C. Custance, Zondervan, 1976; pb., 329 pp., $8.95. Reviewed by John Bolt, Redeemer College, Hamilton, ON

That battle between evolution and creation as alternative world views continues unabated. The real problem that faces most Christians is that the data that one must come to terms with is enormous and beyond the scope of the non-scientist. Unfortunately, the result of this is that most Bible believing Christians uncritically accept simplistic views of creation while many non-Bible believing people uncritically accept popular evolutionistic views.

Arthur Custance rejects evolution but also young-earth theories of creationism. His view is that the geological history prior to man and human history is summarized in Gen. 1:1 that something went wrong and a catastrophic judgment brought the world to a disastrous end (described in Gen. 1:2), and that God then re-created the world at an accelerated rate over a period of six literal days.

Custance also presents detailed arguments and evidence for his views that the geologic record can only be adequately explained by God's direct intervention (which he calls supernatural selection), that man is clearly the crown of creation, that the geologic record demonstrates more convergence (similarities from different ancestry) than straightline evolution; that nature is not in a state of war leading to the survival of the fittest, and that man's religious history degenerates from monotheism to polytheism rather than the reverse.

I am not qualified to evaluate all the arguments and evidence Custance marshalls to support his theses, although I do question his exegesis of Genesis 1. Nevertheless, I found this volume fascinating because it challenges many current conceptions popular in our world. For that reason, rather than my agreement with everything in it, I recommend it to all who are seriously interested in the questions of creation and evolution.

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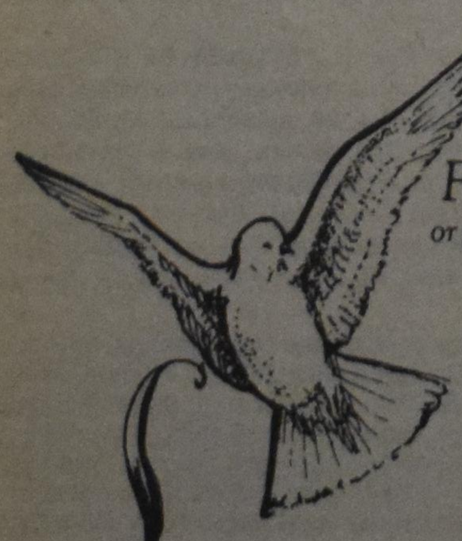

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